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ILLUSTRIOUS GENTILE
ASIATICS

ZOROASTER
BUDDHA
CONFUCIUS

By
REV. ALEXANDER HARDIE, A.M.
*The Methodist Episcopal Church
of the
Southern California Conference*

Los Angeles, California
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Los Angeles, California
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The "Just and Devout" Simeon—

*"Then took he Him up in his arms, and blessed
God, and said,*

*Lord, now lettest Thou thy servant depart in
peace, according to thy word;*

*For mine eyes have seen thy salvation, which
Thou hast prepared before the face of all
people;*

*A Light to Lighten the Gentiles,
and*

The Glory of thy People Israel."

—Luke 2:28-32.

This Book
is
Respectfully Dedicated
to the
CHRISTIAN MISSIONARIES OF THIS AGE
and to the
GODLY MISSIONARIES OF ANTIQUITY
in the
Good Hope of the World's Regeneration
by the
Gospel of our Blessed Lord and Saviour

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INTRODUCTION

"All right-speaking and right-doing originate in right-thinking."—Zoroaster.

First of all and most important of all, let unfeigned thanks be given to our Merciful Heavenly Father for His gracious compassion during the writing of this book, which has been a labour of love in the patient hope that it might, in some small degree, render aid to missionary undertakings. Also, let it be gratefully acknowledged that, unaided by the Hearer and Answerer of prayer, the work could not have been done, and now may it be made a blessing!

Still there is a consciousness of many imperfections; for the subject is so vast, so recent in some of its phases and so profoundly significant that anything like adequate treatments must be left to the piety, ability and learning of the future. The present effort is merely an introduction to some of the religions, literatures and civilizations of antiquity.

At present Asia has many serious and perplexing problems—social and political, international and religious. But concerning her literature, it must be acknowledged that it is amazingly abundant and delightfully free from both impurity and infidelity. Uncleanliness and unbelief are modern products of degenerated ages. There were, in the first millenniums of the world's history, highly gifted poets and philosophers, profound theologians and inspired prophets.

It is passing strange that Christendom has remained so long oblivious of the vast libraries and high civilizations of ancient India and China, whose primitive and ancient writings are invariably superior to their modern literature.

For instance, from the Creation there was a gradual decline—spiritual, moral, intellectual and physical. At length the people had become so wicked that the Almighty was

compelled to destroy them by a Deluge which occurred about 1650 A.M.

Noah now became the Second Father of the race; and there was a second Golden Age, or period of peace, plenty and prosperity. For the Flood and the Confusion of Tongues made a lasting impression on humanity, and again for about 1000 years a pure religion was enjoyed. But after a time, as is always the case, the people forgot God and departed from the ways of truth and righteousness.

Then about the year 1200 B.C., the Good Lord raised up Zoroaster, who in some respects resembles Isaiah and who was one of the most zealous and able evangelists of all history. He traveled much, preached much and wrote much. He wrote hymns, Psalms, and it is stated that his writings covered 1200 cowhides. The Good Lord gave him many visions and revelations. He was one of the most notable reformers of the greater Gentile Church. Satan might well want to make a myth of this truly illustrious preacher of truth and righteousness. It is remarkable that the great languages, literatures and religions of India remained comparatively unknown even to the scholars of Europe for so many centuries.

The next blessed man of boundless sympathy and love for sinning and suffering humanity, was that truly Christ-like prince, Buddha, whom no palace with its luxuries, pleasures and gayeties could hold. He must go where the sorrows are saddest, the sufferings the most pitiable, and live on the fare of direst poverty. This noble soul, distressed to the depths of misery over the evils that afflicted the poor and needy, lived on starvation allowances of miserable food, till he was at the point of death and fell to the earth. They thought he was dead, but fortunately he revived. He had, however, discovered this—that hunger of body cannot satisfy the hunger of the immortal soul.

Now comes the turning point in his whole life. Seeing his mistake he turned to God for that inward grace of the Holy Spirit which only God can give, and resolved to stay at the Bo-Tree until the Loving Lord would bless him and

give him the soul-satisfying portion for which his hungry heart had been crying out for several years.

He did not wait long. Soon his soul was filled with the glorious *Presence* and he was baptized with the Holy Spirit. Then he was anointed for his blessed life work—a work that has affected untold millions for good.

Zoroaster and Buddha are among the most illustrious Asiatics of the Gentile Church. They have greatly enriched the world with able preaching and holy living. The powers of evil have vainly tried to keep them in seclusion and oblivion in India. But recently the learned missionaries have been doing a great and good service in clearing away the incrustations of heresies which have hidden for centuries these true and noble personalities from Christendom; also the missionaries are rendering a great service in making these ancient worthies known and in translating their abundant, beautiful and valuable literature.

Confucius was one of the world's great statesmen. He was about seventy-five years younger than Daniel, and must have known of the Hebrew prophet who was one of the greatest statesmen of all time. These two illustrious Asiatics have much in common. But in this instance the Hebrew captive knew the true God better than did the Chinaman. Yet it must be conceded that Confucius was a sage and philosopher of rare ability and probity, who regarded with solemn awe the Divine Majesty, and who wrought hard to bring his backsliding country back to primitive truth and righteousness, especially in their national life. The veneration of this great Chinaman for the saintly and noble philosophers and kings of the two previous Golden Ages, distinguishes him as one of the most noble-minded sages of all antiquity. His strenuous efforts to reform and moralize his vast country are worthy of highest commendation. On account of his wisdom and nobility of character, China will ever honour him as her greatest citizen.

In taking a general view of history from Adam down to the Advent of our Blessed Lord, there are three Periods of Divine Revelations.

FIRST PERIOD

In his love our Heavenly Father made Himself known—even familiarly, humanly speaking—to our First Parents. According to the record, in the cool of the evening, He would come and—can we not say?—sit down in some pleasant arbor of the Garden and visit with them, talking kindly in the most perfect and beautiful language ever heard by man, making known to them their duties and responsibilities, answering their questions and giving them blessed and glorious Revelations concerning the promised Messiah and the redemption of the world.

Even after the Fall, the Good Lord continued to converse with Adam and Eve, and not only so; He conversed with Cain, Abel, Seth and especially with Enoch whom He glorified and who walked with God into Heaven. Further, the Blessed Lord must have conversed often with Noah both before and after the Flood.

SECOND PERIOD

Then, in about 2000 years after the Creation, there was the Call of Abraham. That Call marked a new era in the religious history of the world—a family was set apart to become a missionary nation and to represent the Holy Religion to all other peoples. But that does not mean that the All-Father Himself had forsaken the Gentiles. It does mean, however, that for about 2000 years there will be both a Jewish Church and a Gentile Church, and to the saintly-souled of both Churches marvellous Revelations will be made. This Second Period ended with the advent of the Saviour, about the year 4000 A.M.

THIRD PERIOD

Now, by the Incarnation of our Blessed Lord, the Gentile and the Jewish Churches will be united in the Christian Church, which, by the grace of God, will give the world its third and final millennium. But the amazing mystery is the Incarnation—Deity in Humanity—*which is the Supreme*

Revelation. In Jesus Christ Jehovah comes and lives with mankind as a human Being. There was born the "*Holy Child Jesus*" in *Bethlehem*. He was a Babe in his mother's arms, a boy at Nazareth, and "the Man of Galilee." He was the Lover of mankind, and lo! and behold! He is *the Friend of sinners*. And the mysteries of Divine Love do not stop here; for the Holy Spirit comes and dwells in us, as the Scriptures say: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."—1 Cor. 3:16. "Praise ye the Lord," for his infinite love in "the unspeakable" Gifts of his Son, his Holy Spirit and his inspired Word; for the Salvation of mankind.

But even before the Coming of the Messiah, there was an approachment (allow the word) between the Gentile and the Jewish Churches. Of course, it must be granted that Greece had famous philosophers such as Xenophanes and Anaxagoras who believed in the Infinite *Nous* (Theos, Mind), the Creator of all things. Greece also produced that illustrious Triad—Socrates, Plato and Aristotle—who take rank with the saintly sages and profound philosophers of all time.

But while these famous Greeks cannot be classed with the illustrious Asiatics, still, in passing, it is interesting to notice that in them meet and blend the inspiring influences of both the Gentile and the Jewish Churches. And to the lasting honour of the Greek Triad of her most celebrated philosophers, be it said that they were theistic and anti-idolatrous in their beliefs. Also their Theism had its roots in both these ancient Churches. They saw dimly, it may be, through the darkness of superstitions to that celestial "Light which lighteth every man that cometh into the world." Consequently, they must be regarded as among the honored seers of antiquity.

Verily, these theistic Greeks lighted their torches from those of Zoroaster, Buddha and Confucius, as well as from those of the prophets of Israel. It is quite probable that these learned and cosmopolitan Greeks read the remarkable proclamations of Nebuchadnezzar, Artaxerxes and Cyrus in

reference to Daniel and the restoration of the city and Temple of Jerusalem.

Remember, further, that Nehemiah was governing in Jerusalem as late as 445 B.C. and that Socrates was born about 470 B.C. and was thus contemporaneous with the ruler of Jerusalem. Consequently, with no stretch of the imagination, we may believe that the return of the Jews from Babylon, the rebuilding of their city, the revival of their religion and the partial restoration of their national life in the days of Socrates, Plato and Aristotle, were frequently discussed in the schools of Athens by her mentally alert and inquisitive citizens.

Moreover, the wandering Jew was inclined to be ubiquitous, and, to his credit be it said, he generally took his Bible, the Old Testament, with him, and in the synagogues, the Torah, the Law of the Lord, was read on the Sabbath Days. Then, as persons were freely admitted, doubtless many an honest Gentile-seeker-after-truth found his way into a synagogue and obtained mental illumination and heart consolation.

And where reason faltered, intuition led the way and the "heart was strangely warmed," and though they saw "through a glass darkly," yet they saw, and hoping and believing in immortality, they quietly rested—and can it be said unconsciously?—upon the bosom of infinite love, and died in peace under Jehovah's greater covenant with the human race. For the vast Gentile world, our Blessed Lord and Saviour, is the all-sufficient and universal High Priest in the gracious and infinite fullness of his mediatorial office as Intercessor for all nations, kindreds, peoples and tongues, at the right hand of the throne of the Majesty on High, after the order of Melchisedec who was greater than Aaron.

Thus Greece was somewhat enlightened from the two Revelations, and the way was opened for the Evangelism of the apostle Paul which resulted in the conversion of the Roman Empire in the reign of Constantine at the beginning of the Fourth Century. Ultimately, however, the Jewish and the Gentile Churches will be united and will become the

Christian Church Universal. That Church Union which includes all nations, kindreds and tongues, will be the glorious consummation of Messiah's "Kingdom of righteousness and peace and joy in the Holy Ghost." That most glorious Event will be fully realized in the coming and final millennium.

The devout and learned missionaries of today may well rejoice upon entering the vast Asiatic field; for it is "white unto the harvest," and their ancient and divinely inspired teachers have to this time some truly religious followers in India and China. Therefore, the cheerful hope of the missionary will be full of faith and joy and love. Before consecrated knowledge and ability, piety and loving zeal, the incrustations of even centuries of erroneous teachings, will fade away into oblivion; for the all-conquering Cross of Christ is the hope and glory of Christianity. Though the great task requires much prayer, much study and much work, yet there is the blessed privilege of opening the Scriptures to thoughtful and needy immortal souls that hunger for God. What a privilege! To be ambassadors for Christ and to remind the great nations of the Orient that our Blessed Lord Himself was an Asiatic by Birth, and revealed Himself more or less clearly to such worthies as Zoroaster and Buddha.

Here follows an ancient and fine description of the Supreme Being. A missionary might be well pleased to show this statement to a learned Chinaman or Hindu:

"All things created
Came out of chaos.
Before heaven and earth were,
Naught but deep silence
Reigned o'er the void
of endless immensity—
Dead, for no breath
Of life had yet breathed there.
... the Infinite,
Perfect, Immutable,
Moved through this nothingness—

“He, the Creator,
The Mother of all things.
I, in my ignorance,
Knowing no name for Him
Speak of Him only
As ‘Tau’—Perfect Reason;
Thus in one word
Including his attributes :
He the all-Powerful,
He the all-Knowing,
The all-Pervading
Ever existent
Infinite, Boundless,
Near—yet so far off.”¹

When all is told,
These saintly souled,
Must be enrolled,
In Heaven’s Gentile Fold.

It seemed that the demands were so great and imperative that an attempt, though limited and imperfect, ought to be made at this time to discuss as a preliminary effort, some of the vast and age-long problems of the Orient. Their wonderful languages and remarkable civilizations, their extensive poetic productions and their truly God-inspired Religions in their early primitive teachings—teachings which are demanding the admiration and confidence of the Christian world—it seemed desirable that more consideration should be given these ancient peoples and their vast and wonderful literature.

It was thought, also, that the Home Churches would welcome another presentation of the vastness and significance of their missionary operations in great, complex Asia, the largest and the mother continent of the world.

Moreover, while the author regrets that his contribution is so limited and so imperfect, he hopes that it may at least awaken more interest, and thus draw attention to the spiritual aspirations of the teeming millions of India and

¹Gen. Alexander, pp. 94-95.

China. Indeed, writers may well give further attention for a fuller understanding of the ancient religions and civilizations of these most remarkable nations that have existed for long centuries about the cradle of the race.

The Christian of today is glad to realize that the world, notwithstanding the Fall of our First Parents, began its mundane career in the fear and love of God with Adam as the ruling patriarch. During a period of about 1,000 years it appears that the world was at rest in a well-nigh universal brotherhood, before there were international complications.

Then, after the Deluge and the Confusion of Tongues, the ancient world enjoyed a Second Period of about 1,000 years of peace and plenty, prosperity and a high civilization during which truth and righteousness largely dominated.

Rejoicing in the wonderful confirmations which ancient history and archeologists are giving to the Holy Scriptures, and hoping that the recent translations of portions of India's vast literature, which is always morally clean and, in the more ancient parts, theologically theistic, will tend greatly to aid Christian missionaries in the work of Evangelism in China and India. Soon may the Church of which Christ said: "Upon this Rock [Himself] I will build My Church; and the gates of hell shall not prevail against it" (Matt. 16:18)—may that prediction soon be fulfilled! Let us all hope and pray, believe and work for the rapid extension of the Redeemer's Kingdom throughout the world. Then the Church will be the Church Triumphant, and will enjoy its third millennium.

ALEXANDER HARDIE.

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AUTHORS

To whom I am greatly indebted because their opinions were more valuable than my own.

PART I

First let me express my deep sense of obligation to the Eleventh Edition of the Encyclopaedia Britannica. It is a vast improvement on the old Ninth Edition. The abbreviation of it is simply En.Br.

Sir Arthur Henry Layard (1817-1894) was of a noted family, a D.C.L. of Oxford, a diplomat, an excavator of Nineveh and Babylon and a person of rare ability and accomplishments.

Layard's Nineveh—See Vol. II, p. 472 and context.

Chambers' Encyclopaedia on Bible—abbreviated Ch.En.

PART II

Zoroaster—Studies. Iranian Religion, by Wm. Jackson, professor in Columbia University.

Zoroaster Theology, by M. N. Dhalla, High Priest of the Parsi of Northwestern India. This author is evidently a scholar of great learning, piety and ability. Am greatly indebted to him. Persons interested should obtain his two most valuable volumes.

Dhalla's Second Vol. on Asiatic Civilization.

James Hope Moulton, on The Religious Quest of India.

Professor Martin Haug, University of Munich—author of The Zend-Avesta; Sacred Writings of the Parsis.

PART III

Kenneth J. Saunders, Literary Secretary of Y.M.C.A., India, Burma and Ceylon.

Paul Carus, on The Gospel of Buddha; fifteenth printing.

Maurice Bloomfield, Professor of Sanskrit in Johns Hopkins University, on the Religion of the Vedas.

Charles F. Andrews had a fine article in the California Christian Advocate from which liberal quotations are made concerning the Gandhi Movement in India.

The author on Moral Obligations.

R. F. H. Griffiths translated Selections from Ramayana.
The Sage and the Foolish Princess.

PART IV

Professor W. E. Soothill, Shansi, China, on the Analects of Confucius.

Major General G. G. Alexander, C.B., on Confucius the Great Teacher.

Professor J. J. M. DeGroot, L.L.D., Berlin, on Religion of China. Universism: a Key to the Study of Taoism and Confucianism.

Rev. W. E. Soothill, Professor of Chinese, Oxford, on the Three Religions of China. His books are very valuable.

Professor James Legge, Oxford, on The Religions of China.

Sir Robert Douglas on Non-Christian Religious Systems—Confucianism and Taoism.

E. H. Parker, A.M., Professor of Chinese at Victoria University, England, on Studies in Chinese Religion.

PART V

Professor A. A. Macdonnell, Ph.D., L.L.D., Sanskrit, Oxford, The Heritage of India Series.

Professor Adolf Kaegi, University of Zurich, on The Rigveda, the Oldest Literature of the Indians. Translated by Arrowsmith, F.R.S., London.

H. H. Wilson, on Quotations from Rigveda.

William Smith's Dictionary of Greek and Roman Biography and Mythology. Abbreviated G.R.B.M.

Myers' General History—G.H.M.

Lippincott's Pronouncing Biographical Dictionary—Mencius, p. 172.

In most cases the spelling of each author has been followed.

LOST CIVILIZATIONS

The captured Ten Tribes of Israel lost their civilization and language.

Materialism and rotten bones. Narrowly educated.

Golden mean. Quacks. Archaeology and history. Isaiah 1:5, 6, and Rom. 8:7-9. Psalms 103:2-5. Adam and Enoch, p. 38.

Ephesus book burning. She Hwang-te. Burning Libraries. Papacy and Bibles.

Alexander the Great. The Jew and His Law of God. St. John 1:1-14.

Allow me to say that quotations have been acknowledged by quotation marks. Also, care has been taken to name the authors. It is feared, however, that in some cases memory has failed. For any such failures, I sincerely apologize to the learned authors. *Humanum est errare.*

Special mention of that learned Christian Parsi High Priest Dhalla, who has brought Zoroastrianism down to the present time, should be made. It is wonderful to relate that the blessed teachings of this Gentile prophet of the Lord, Zoroaster, have survived in comparative purity through all the ages. Thus God has always had his witnesses among both Gentiles and Jews.

The quotations are many, because it was the desire that the reader should be fully assured of the facts in the case. Also, it gives me much pleasure to assure the learned and accomplished authors quoted of my deep sense of gratitude to them for their very valuable contributions—contributions which reveal to us precious treasures of wisdom and knowledge, philosophy and theology—treasures too long hidden from Christendom.

To my dear Brethren in Christ, allow me to acknowledge that I am painfully conscious of the imperfections in my service and that I hope successors in this good work may be more successful in making known these wonderful Revelations to the Greater Gentile Asiatic Church.

ALEXANDER HARDIE.

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Los Angeles, California.

PART I

*"And the Lord said:
My Spirit shall not always strive with man."*

—Genesis 6:3.

CREATION

THE Bible naturally and beautifully begins: "In the beginning God created the heaven and the earth." Creation is among the mysteries; but the Uncreated Creator is the mystery of mysteries; and yet, normal reasoning absolutely demands belief in the Great First Cause. Therefore, the Eternal Mind takes precedence over matter which must have had a beginning, and in this contention the theist is philosophical, while the materialist is irrational; because it is more reasonable to suppose that mind could create matter than that matter could create mind. In Scriptural Theology there are no absurdities; for all Bible doctrines are in harmony with reason and are capable of a philosophical statement and defence, though the mysteries thereof are beyond our comprehension, and philosophically so; for our minds are finite. "That the worlds were framed by the Word of God," is a truly philosophical statement. Indeed, all logical reasoning finds its ultimatum, its final and only resting place, in the Supreme Being who is before all and over all, who is without beginning of days or end of life, who is from everlasting to everlasting, and who is the all-enfolding God in whom are the boundless spaces of the illimitable Universe. The human mind reaches its highest altitudes in thought and imagination when it ascends to the contemplation of the Holy Trinity. The boundless spaces, the limitless Durations and the Absolute Eternal Himself—these are the three fathomless Infinities. We can comprehend none of them, and yet we must believe all of them, or let reason abdicate her throne. For we can know enough of these Infinities to make our existence both blessed and glorious in both time and eternity—*ever resting on the bosom of infinite love*. Remember the finite cannot comprehend the

infinite; but it can know the infinite to the full measure of its capacity for knowing and its need for knowing.

*Thy blessed will be done:
Thou Three in One,
Thou One in Three.
O Holy Trinity!
All-glorious mystery.*

OUR FIRST PARENTS

Adam would never tire in speaking about his creation in the "image and likeness" of God. He would thankfully state that the Heavenly Father gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth."—Gen. 1:26. Would not the Great Creator also give him information about the beautiful flowers which freighted the air with their fragrance and about the aromatic plants which perfumed the stately forests? Mention would be made of flowing fountains and broad rivers. Attention would be directed to forest monarchs whose out-spreading boughs, swayed by gentle breezes, bowed their lofty heads to the divinely appointed laws of Nature's God. Then yonder mountains arrest attention, their tall summits reaching far into the heavens, proclaim the universal lordship of the Eternal I Am. And assuredly the Syrian skies sparkling in their brilliant summer evening glories, would inspire father Adam, like the royal son of Jesse, to exclaim:

"The heavens declare the glory of God and the firmament showeth his handiwork."—Ps. 19:1.

Also, the two-fold act in our creation would be most graciously and scientifically discussed: "And the Lord God formed man [his body] out of the dust of the ground, and breathed into his nostrils the breath of life [the immortal spirit]; and man became a living soul" (Gen. 2:7)—A three-in-one personality; that is, spirit, soul and body—material, animal life and mind—a Triad.

It was with rapturous delight that the lordly Adam would recount the joyous and hallowed scenes of that first marriage in the Garden Bower of Eden, when the graceful, the beautiful, the most loveable Eve, just from the hands of her glorious Creator, was brought into the presence of her overjoyed husband. Doubtless at this first marriage and the founding of a new race of immortal beings, the Father, the Son and the Holy Spirit were present. We know that our Saviour commenced his blessed ministry by attending and beautifying with His Presence "in Cana of Galilee," a most happy marriage which must have been "made in Heaven." —Jno. 2:1-11.

Doubtless at this wonderful Eden Wedding, not only the Holy Trinity beamed in heavenly benedictions upon our First Parents, but also the angels and archangels, the cherubim and seraphim and the heavenly hierarchies, as the evening stars were coming out, filled the balmy breezes with celestial melodies. Then, as the shades of night closed in, this beautiful and happy world fell asleep under the wing of the Heavenly Father.

Glory be to the Holy Trinity, the Father, the Son and the Holy Spirit!

THE FALL OF OUR FIRST PARENTS

But the shadows darken upon Adam's face as he calls to mind the sad Fall through the guile of the subtle serpent which with fiendish craft deceived the beautiful Eve. *Oh! that sad sin.* It opened the flood-gates of perdition whereby the lost world was deluged with untold and appalling iniquities, disgraces and sorrows of unutterable despair. Then sin and misery, death and hell will put a curse upon this beautiful garden of the Lord. The souls and bodies of men will be doomed to the pains and penalties, the sorrows and shames of sin and death.

"Oh! God, the Father of Heaven, have mercy upon us miserable sinners!"

How sad! Satan, that old serpent, was lurking in the vicinity of the tree of the knowledge of good and evil. May we not suppose that as the happy Eve was loitering not far away from the forbidden fruit, the tempter, arrayed in gay colours, manifested himself to the woman's wondering and admiring gaze? Having secured her attention, he glides gracefully along, leading the way to the central tree of life. Fastening his diamond-sparkling eyes upon the astonished Eve, he moves forward to the fatal tree. Then coiling and climbing gracefully up into its branches, where, behold! he begins to eat its luscious fruit. But, greatest wonder of all! After beginning to eat, he begins to talk, uttering charming and delectable deceptions. May we not suppose, he addresses Eve somewhat in the following manner: "Noblest, most beautiful and most gracious creation in this wonderful world! Let me assure you that this tree bears the most delicious fruit." Then the arch-deceiver cautiously continues:

"Yea, hath God said, ye shall not eat of every tree of the Garden?"

"And the woman said unto the serpent, we may eat of the fruit of the trees of the garden.

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

"And the serpent said unto the woman, Ye shall not surely die."

One may imagine that Satan continued somewhat as follows:

As you yourself know, before I had partaken of this delicious fruit, I was only a dumb animal; but now you can see and hear that I have reason and the powers of speech. If it can work such wonders in me, what would it not do for you?

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Half-truths are crafty and dangerous.)

"And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."—Gen. 3:1-6.

The earth shook with a shudder in this great Fall. In hell there was a strange exultation as the conquering Apollyon returned to his own dismal perdition to receive the plaudits of his own hellish hosts; while the celestial choirs in solemn awe realized that perdition had enlarged its borders. Yet there was the deep undertone of absolute confidence in the Lord God Almighty. The rebellion of Satan and the fallen angels had been disposed of, and after that the heavenly hosts had a new sense of security and a more glorious realization of eternal blessedness in the holy Habitations of God and angels. Moreover, all the heavenly hierarchies knew that—

"All things work together for good to them that love God."—Rom. 8:2-8.

Then, in the near future will be seen a bright ray of hope proceeding from the throne of the Eternal. Of course, our First Parents are conscience-stricken, and seek to hide their shame. But the All-Father God of love, in the cool of the day, as usual, is heard walking in the garden, seeking his lost children. With heavy heart and trembling bodies they hear the voice of the Lord calling, and saying: "Where art thou, Adam?" Then the guilty man explains: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." Then the Lord asks: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam rather unworthily answers: "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." Then Eve is questioned: "What is this that thou hast done?" Her answer—her confession was brief:

"The serpent beguiled me and I did eat."

Then the Judge Supreme pronounced sentences—To the serpent He said:

“Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.

“And I will put enmity between thee and the woman, and between thy seed and her seed;

“It shall bruise thy head, and

“Thou shalt bruise his heel.”

“Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shalt be to thy husband, and He shall rule over thee.

“And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

“Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field;

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken:

“For dust thou art and unto dust shalt thou return.”—Gen. 3:1-19.

THESE ARE SOLEMN SENTENCES

1. *The Serpent is sentenced.*

- (a) He was cursed to crawl and to eat dust.
- (b) There is enmity between the posterity of the woman and that of the serpent.
- (c) He is the most hated of all.
- (d) The posterity of Eve will crush the serpent's head; that means, crush his power and regard him as the greatest abomination.

2. *The Woman is sentenced.*

- (a) Many sorrows will be her lot.
- (b) Children will be her anxiety and burden.
- (c) To her husband will belong priority.

3. *The Man is sentenced.*

- (a) For Adam's sin the very ground is cursed.
- (b) In sorrow, in labor, food must be wrested from the soil.
- (c) Thorns and thistles will cumber the earth and hinder cultivation.
- (d) With the sweat of his face will he eat bread all his life.
- (e) Then last of all, as the special curse of sin, death will overtake him, and his body must yield to corruption and return to dust.

When our First Parents fell, a strange dread filled their minds, and then the sin-death entered their very souls. Even nature surely felt the shock of evil, the earth must have trembled and shook at the anger of the Lord. The heavenly hierarchies would stand in solemn awe, as a sense of mysterious sadness stilled the celestial choirs. Also the Holy Trinity shares in the universal gloom; for man, made in the "image and likeness" of God, has sinned against the Divine Majesty. Indeed, sin saddened the whole universe, and silenced "the music of the spheres."

Only in the dismal caverns of perdition are heard the frenzied shouts of maniac-like exultation; for sin, *awful sin*, with its eternal disasters and unmitigated calamities, has again broken out in the Kingdom of the Great King Eternal.

With heavy hearts our First Parents hear the sentence of expulsion from their beautiful Home in which their happy marriage had taken place, and, as we have supposed, in the glorious Presence of the Holy Trinity and the holy angels. But now the once-happy Bride and Bridgroom, having sinned against infinite goodness, wisdom and power, are ex-

pelled from their embowered Eden Garden Home of beauty and abundance to suffer want, to learn the sad lesson that sin and suffering are necessarily inseparable and that the return to dust in the death of the body is the doom of all.

Oh! what wreck and ruin one evil demon-inspired deed can cause!

Consequently, with heavy hearts, our First Parents hear the sentence of expulsion from their delightful Eden of fragrance, flowers and fruits, of plenty, peace and pleasure. No doubt with penitent sadness and burdened souls, they would look back and see that flaming sword and guarding angel. But sin and sadness, sin and shame, sin and sorrow, sin and suffering are forever coordinated—and necessarily and absolutely so.

But in the distance there is a ray of hope. The All-Father said to the serpent concerning the seed of the woman: "It shall bruise thy head." The bruising of the heel would be a minor matter, but the bruising of the head would be fatal to the arch-fiend. *Thus all is not lost.* There is a star of hope in the black firmament of despair.

At length the birth of Cain blessed and comforted our First Parents, and Eve in her joy could say: "I have gotten a man from the Lord."—Gen. 4:1. Though the thorns and thistles sprang from the ground and they did eat bread from the sweat of their faces and they were denied the fruit from the tree of life, yet the Good Lord was with them and in due time Abel was born to the great joy of the father and mother of us all.

The brothers in time grew and followed different occupations. "And Abel was a keeper of sheep, but Cain was a tiller of the ground." No doubt the Lord informed Adam and his sons about sin and sacrifice, about offerings of the fruits of the earth and of the firstlings of the flock. Indeed, it was certainly a revealed doctrine from the beginning that there would be a blood-atonement. There must be a *blood propitiation*: for absolute justice demands life. But Cain

evidently did not lay this matter to heart, and without any great concern put some fruit upon his altar; while, on the other hand, Abel, in his heart, realized the deep significance of a divine blood-atonement. No doubt God had explained the meaning of his statement about the seed of the woman bruising the serpent's head. Consequently, Abel brought of the best of the firstlings of his flock, and his blood-besprinkled altar attested the solemnity and sacredness of his offering. It was a type of that *great Oblation which in the fullness of time would be made for the sins of the whole world.*

Of course, "the Lord had respect unto Abel and to his offering."—Gen. 4:4. This made Cain "very wroth, and his countenance fell." The Lord asked him the reason of his great displeasure; and told him plainly: "If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door."

And now occur the first death, the first murder and the first funeral in the history of the human race. *The world has been disgraced by a fratricide.* It must have been a great shock to our first parents. *There would have been no death, if there had been no sin.* The tree of life was given so that its fruit might keep the body in perpetual youth; for man was given immortality at his creation. But "the wages of sin is death"—moral death—spiritual death—separation from God—eternal death.

NOTE: It was worse than a mistake or a blunder to remove the word *satisfaction* from our Ritual in the Lord's Supper—"Who made there by his oblation of Himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." That is one of the most important statements in the Discipline, *and may it be restored to its place!*

The wicked began early to murder the righteous. From the very beginning to the present time, there has been a diabolical succession of red-handed slayers of God's people.

Through all the centuries of antiquity and modern times, the blind heathen, the cruel Pagan and the fiendish Papist have shed the innocent blood of many millions "of whom the world was not worthy." The Ten Persecutions of Pagan Rome and more than a thousand years of Papal-Rome Persecutions—thus Satanic forces have filled the celestial City with its "noble army of Martyrs" of untold millions. A few wicked emperors and vile pontiffs have tried hard to banish Truth and Righteousness from the earth; but the glorious Kingdom of Heaven is triumphing and will yet give the world in its closing era—a

*Third Golden Age
of
Millennial Peace and Plenty
and of
Holy Living and Happy Dying.*

THE ANTEDILUVIANS

Without doubt the Almighty, Himself, fully instructed Adam and Eve in the days of their purity and perfection—having been created in his own "image" and "likeness"—on all the more important matters of our Holy Religion. Then our First Parents in turn communicated this sacred knowledge to their posterity. For High Heaven has always commanded parents to "bring their children up in the nurture and admonition of the Lord."—Eph. 6:4. And the Lord has always had his witnesses. To these long-lived and wonderful Antediluvians, gracious Revelations were made, and especially to Abel, Seth and Enoch—Enoch who "walked with God, and was not found; for God took" and translated him, glorified and introduced him to the rejoicing heavenly hosts who welcomed him as the representative of the recently created human race.

Moreover, for hundreds of years the All-Father con-

versed with these ancient ancestors. Especially did the Almighty deal familiarly with Adam and Eve, with the saintly Enoch and with Noah who "was a preacher of righteousness." Doubtless, they received Revelations similar to those which were given to the Hebrew prophets. But at length the Antediluvians forgot their loving heavenly Father and most grievously sinned, so that the cry of their wickedness reached to Heaven. Listen to the Creator's sad words: "It repented the Lord that He had made man on the earth, and it grieved Him at his heart."—Gen. 6:6. Sin had ruined the race and it must be destroyed. *There will be a Deluge.*

All is explained to Noah who receives minute instructions about the size and shape of the ark, and about the persons, animals and supplies that must be taken into it.

But remember that these ancients were a most remarkable people. We live in decades, they lived in centuries. Just think of the great age to which some of them attained. Adam lived 930 years; Jared, 952; Seth, 912; Enos, 905; Cainan, 910; Jared, 962; Methuselah, 969 and Noah, 950. In all seven saw more than nine centuries. And without doubt, in them, the intellectual was commensurate with the physical. It has been well said that "Aristotle was but the rubbish of an Adam." Truly, "there were giants in the earth in those days"—giants in mind as well as in body.

Undoubtedly, these nine-century people, in their long lives, possessing vast mental and physical ability, made many discoveries and inventions. It is said that Enoch—not the one who walked with God, but the one who was the son of Cain—went out and "builded a city." At length architecture was cultivated, and certainly before the Deluge a fine civilization adorned the valleys of the Euphrates and Tigris rivers. No doubt these long-lived ancients, possessing vast ability, attained unto great knowledge both sacred and secular. Wonderful progress was made in both science and art. They would have excellent means of communication both in elegant speech and fine writing.

Furthermore, at the beginning, especially, the moral and religious interests of life would have careful consideration. The wicked Cain seems to stand alone—went off and, it appears, established a separate colony. It is well then to rejoice over righteous Abel and Seth, and to meditate on the holy and beautiful life of the godly Enoch with whom the Lord walked into Heaven, glorifying this son of Adam and introducing him to the celestial hierarchies amid the welcoming songs of seraphim and cherubim.

These ancients built altars and offered slain victims in sacrifice to the Most High. Besides, there was the mighty ministry of faithful Noah, who for many years predicted the coming of *The Deluge*. The people also were instructed and knew the significance of that blood which stained their altars. Unquestionably, to Adam and Eve, Abel and Seth, Enoch and Noah, the Loving Heavenly Father explained the glorious plan of Salvation in the atoning blood of a coming Redeemer. For the Blessed Lord loves to commune with his children. They were informed and warned about sin and death, truth and righteousness, divine love and Satanic hatred, a glorious Heaven and an infernal perdition. Also, with gracious solicitude, the Spirit of God moved upon the hearts of the people.

At the beginning men began to choose different vocations. "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle."—Gen. 4:20. Some were tent-makers and others were cattle raisers.

"And his brother's name was Jubal: he was the father of all such as handle the harp and organ."—Gen. 4:21. Music was early enjoyed, delighting all with sweet melodies and harmonies. Instrumental music betokens a high degree of culture and refinement, and these long-lived musicians of marvelous ability must have attained, in the centuries transcendent, efficiency in composing and rendering sacred hymns and gladsome songs. Would they not invent various and wonderful kinds of musical instruments? And would

they not render delightful music and poems full of pathos and inspiration?

"And Zillah bare Tubalcain, an instructor of every artificer in brass and iron." In the early centuries these long-lived smiths learned much about metallurgy. This metallurgist evidently knew how to mix copper with baser metals such as tin and zinc. They must have discovered bronze. Today, with our minified minds, we see what some scientists and theologians can accomplish in fifty years; then what wonderful things must these ancients, with their giant intellects, have accomplished in about twenty half-centuries—in about 1,000 years!

According to that inexorable law of deterioration, we moderns must be quite insignificant in both physical and mental ability to those ancient worthies. Also, they were located amid salubrious climatic conditions in the temperate zone, on virgin soil, amid great rivers and bodies of water. The Euphrates and Tigris irrigated the vast Mesopotamian plain leading to the Persian Gulf and Indian Ocean. Then, on the north was the Caspian Sea, and on the northwest was the Black Sea. On the east the broad areas of Asia stretched out to the vast and distant Pacific Ocean. On the southeast was rich India with its five rivers and the great Ganges. On the southwest was Africa with its "sunny fountains" and "golden sands"—all bounded on the west by the great Atlantic. Then on the northwest was Europe with its stern climate and multitudinous islands. Thus, in the fertile and salubrious center of the eastern and greater Hemisphere of the Globe was the cradle of the human race.

In this presumptuous short-lived materialistic age, we do not realize the present brevity of life and forget that our Heavenly Father conversed familiarly with these ancient worthies and instructed them. In the cool of the evening, without doubt, frequently did the Blessed Lord Himself sit down with our first parents and socially enjoy hallowed conversation. In doing so He instructed Adam and Eve

about many things, and aided them in acquiring the most perfect language ever spoken on earth. After a time He called on Adam to give appropriate names to the animals. The agnostics need give themselves no distress of mind about inarticulate elementary animal-like sounds of primitive creatures emerging into humans. This recent materialistic dementia has disgraced some great institutions of learning. The very first speech ever heard was that of the All-Father's tender and gracious words addressed to his newly-created—created in his own "image" and "likeness"—human beings whom He most tenderly loved. We know well from the Old Testament of the Lord's loving consideration for his children. Did not the Most High talk to Abraham and the patriarchs, to Moses and the prophets? Then in the New Testament read how *Jesus, the Son of God, was subject to his parents*, and, it goes without saying, that He was most tender and generous to his little brothers and sisters. Also, his treatment of the apostles was most brotherly. He shared in all the hardships and privations of their mission. When they were hungry and tired and shelterless, He was hungry and tired and had not "where to lay his head." Listen to these gracious words: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."—Jno. 15:15. In this connection, think of Peter, James and John, and also of Moses Elijah and Elisha in their happy and frequent communion with Deity.

The blessed Lord has always been close to the heart and mind of man. Recently modernists have been indulging in some vague speculations about the canon of the Holy Scriptures forgetting that Ezra, the learned and inspired scribe, and Malachi, the last of the prophets, most certainly settled the canon of the Old Testament, and that the beloved disciple, John, endued with plenary inspiration, the last of the New Testament writers, finally arranged and settled the

canon of both the New and the Old Testaments. *Sad thought*—but human ignorance and wickedness have always stood in the way of divine truth and human progress. This miserable modernism and materialism would fain put God far away from man.

The Scriptures show that the All-Father had frequent and intimate relations with our first parents and their descendants. He must, therefore, have made wonderful revelations of Himself that the children of earth might know their Heavenly Father.

Then, remembering that these *nomi*-centenarians were highly endowed, mentally as well as physically, it is well within bounds to suppose that during the first 1650 years of man's existence on this earth, he must have learned and accomplished much. Doubtless aided by the Almighty, man had a language more perfect and beautiful than even the polished Sanskrit. Considering all the circumstances, is it not quite safe to say that these Antediluvians had a speech far superior to any other language ever spoken by man—superior to even the Attic Greek of Plato and Aristotle? Our English is too heterogeneous to be anything like ideal. Further, men would invent a means of communication by either ideographic or phonetic characters. Then in due time these divine Revelations were written down. Consequently, Confucius and Zoroaster were right in speaking of a past "*golden age*" when the ancient prophets and Gentile sages had sacred writings.

Adam during his long life of 930 years must have acquired a vast store of knowledge. Then Enoch's saintly life of 365 years and his triumphant translation to Heaven must have made a profound sensation among the people.

Enoch's translation occurred about the time of Adam's death and the end of the first thousand years of human history—about the end of the first Golden Age or Millennium. Then, during the next 700 years, there was the ap-

palling degeneration which made the Flood a moral necessity.

During this Golden Age we may well suppose that great religious assemblies were held and divinely-inspired discourses were delivered. Of course, there were notable preachers and orators before Noah's day. On great occasions all hearts would be moved by references to the Fall of our first parents, to the murder of righteous Abel and to the godly life of holy Enoch.

Then, it is a safe venture to assert that these learned linguists, richly mentally endowed, favoured with the Creator Himself as Teacher—it is safe to assert that before many centuries, there was a remarkably fine written language, and a literature of rare excellence and vast extent. Not only would there be created a varied and beautiful secular literature; but would not the Lord inspire men like Enoch and Noah to give the people *Holy Scriptures* like our Bible? And may not these Sacred Writings be the Books referred to by Buddha and Confucius?

Little do we appreciate the fact that our loving Heavenly Father delights to reveal Himself to his children. Does He not make even our mortal, perishing bodies the temples of his glorious Presence? On this very subject, the apostle Paul makes a most blessed statement:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him:

“That the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”—Eph. 1:17, 18.

“For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—2 Cor. 6:16.

Do not these blessed words laden with largest assurances of most affectionate and gracious Revelations—do they

not show that the most High has inexpressibly tender affection for his obedient children? He is truly the loving-hearted Father of humanity, who deals familiarly with his saints. Indeed, we are compelled to believe that the Good Lord repeatedly and fully revealed Himself and his will to these great-souled Antediluvians. Also, as He commanded the prophets and apostles of Judaism to commit his Revelations to writing, and thus make known to the people of future generations his Holy Will; so assuredly to these ancient Worthies, divine visions and supernatural communications were from time to time vouchsafed; so that these ancients also might fear and obey, might know and love their Heavenly Father.

Unbelievers are willfully ignorant of God. They call themselves Agnostics, which word means not-knowing. Truly, they know not their loving Heavenly Father, their Blessed Saviour and the Holy Spirit who is the Comforter of all that mourn over their lost condition and are seeking deliverance from sin, death and hell. *They know not God.*

Remember, moreover, that these ancients were God's *first-born* sons of earth, and that they were vastly superior to us both physically and intellectually. We are but the diminutive descendants of these multi-centenarians. Unfortunately, especially modern scientists have been utterly oblivious of that general law of decadence which is stamped upon all mundane things—a law which undermines and annihilates the whole fabric of this *much-mistaken Materialism, which has recently disgraced science and philosophy.*

Of course, these statements are quite unexpected and unpleasant; for each succeeding generation vainly imagines that it is the supreme climax of human greatness. Each succeeding generation, it appears, just unconsciously and with much self-complacency, appropriates its vast inheritance bequeathed from past ages, and goes on enjoying its inflated greatness. Job once addressed a company of this

kind and said: "No doubt, but ye are the people, and wisdom will die with you."—Job 12:2.

But it may be replied, and truly, that the world is getting better. Well, why? How is it getting better? Simply and solely because the Blessed Lord is pouring out His Holy Spirit upon his Church. The Church has a supernatural Book—the inspired Bible—and a supernatural Saviour who was "conceived by the Holy Ghost" and "born of the Virgin Mary"; and a supernatural Holy Spirit who convicts and converts sinners, and who sanctifies and glorifies believers. *Without these supernatural agencies the world would have gone to perdition long ago*, would have committed world-suicide.

Recently there has been a good deal of speculation about the law-code of Hammurabi, the great Babylonian monarch. His date is put at *c.* 2250 B.C. His laws were certainly just and humane; and destructive critics were very ready to give heathen Babylon large credit and make Revelation its debtor. They, consequently, were anxious to make out that many of the wise regulations and laws of Judaism, had been derived from heathen Babylonian sources.

But what are the facts in the case? They are these: Noah died about 2000 B.C., but Hammurabi¹ lived 2250 B.C.; therefore, Hammurabi was contemporaneous with Noah, and must have known Shem, Ham and Japheth. Thus the source of these good laws was divine. Yes, Babylon and all these ancients were indebted to Noah who lived 350 years after the Flood, and who, therefore, for many long centuries, was the world's inspired prophet and great "preacher of righteousness." Dr. William Smith, LL.D., in his *Old Testament History*, p. 29, well says:

"We must not omit to notice the traces of these truths, which are found among many nations. The Greek Legend of Pandora traces the entrance of evil to a woman; the

¹See Layard, "Nineveh and Its Remains," Vol. I, p. 472. Hammurabi was indebted to Divine Revelation for his Good laws.

Buddhist and Chinese traditions refer the beginning of sin to eating forbidden fruit and desiring forbidden knowledge; and most systems of mythology make the serpent a type of the power of evil, and a divine personage his destroyer." Delitzsch well says: "The story of the Fall, like that of the Creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form, and color, and spirit, that you cannot recognize it. Here, however, in the Law, it preserves the character of a universal human, world-wide fact: and the groans of Creation, the Redemption that is in Christ Jesus, and the heart of every man, conspire in their testimony to the most literal truth of the narrative. The recollection of the *tree of life* is preserved in the sacred tree of the Assyrians and Hindoos, and in other Eastern systems of mythology."

"The points of resemblance between the Babylonian and the Hebrew Flood narratives are unmistakable."—Cambridge Bible for S. and C., Genesis, p. 118.

THE CONFUSION OF TONGUES

It appears that shortly after the Flood, Noah and his descendants went south-east and dwelt in the land of Shinar. Finally, they built a city and a tower, intending thus to protect themselves from any future flood. But the Lord confounded their language, so that they could not understand one another, and could not continue their work of building a tower.

The corresponding miracle of the New Testament was performed on the Day of Pentecost, when Peter's sermon was heard and understood by people speaking about eighteen different languages. Here follows the record:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

"And they were all amazed and marvelled, saying one to another, 'Behold, are not all these which speak Galileans?'

"And how hear we every man in our own tongue wherein we were born?

"Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and in Cappadocia, in Pontus, and Asia.

"Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

"Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

"And they were all amazed, and were in doubt, saying one to another, what meaneth this?"—Acts 2:4-12.

Ever bear in mind—"With God all things are possible."—Matt. 19:26. He can divide the seas and rivers, order the rising and setting of suns and moons, appoint the courses of Orion and Sirius. He has made the molecule of infinitely small atoms, but the Milky Way is compound of myriads of suns and planets, each of which has its appointed course in infinite spaces of boundless extent. He is the High and Holy One who inhabiteth eternity and dwelleth in the uttermost parts of the illimitable heavens.

This certainly was a great miracle; for the changes from the old language to the new ones must have been sudden and complete and simultaneous. The number of the new languages is not given. But evidently by another miracle performed by God, the old language was forgotten, and the new ones were put in its place. Concerning these languages, we must believe that they were supernaturally and instantaneously given. Whatever agnostics may say about the origin

of speech, we know full well that these were miraculously bestowed.

Now it may be asked—What is a miracle? It can be defined as *a supernatural event wrought by the power of God for some divine purpose*. Really, miracles are matters of minor consideration. *The great mystery is the creation of matter out of nothing*. The resurrection of a man is not so wonderful; but the creation of man in the first instance, is the all-important event—is the great mystery.

It is probable that the people started to build the tower of Babel in or near Babylon—started it probably about 150 years after the Flood. Thus they would defy the Eternal God. How vain is puny man's rebellion against the Great Creator! See Layard's *Nineveh*, vol. II, p. 472.

HOLY SCRIPTURES

But what has become of these Sacred Writings which have been referred to by Confucius, Buddha and Zoroaster? Here is the answer:

Ham took his way south-west and settled in sunny and fertile Africa, where little or no labor was needed and where game and fruits abounded—so easy to gain a livelihood. Under such conditions, the people of the sunny Dark Continent naturally sank down into a condition of indolence, ignorance and paganism, losing their Sacred Books, their fine literature and language, and, of course, in time they lost their holy religion and high civilization.

In many respects a similar fate befell Japheth's posterity that took their way to the north-west, to Europe. The apostle Paul truly describes their mental and moral degeneration:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

"Being filled with all unrighteousness, fornication, wick-

edness."—Rom. 1:28, 29. This is a true description of Europe in the Dark Ages.

But the Assyrians, Babylonians and especially the Persians retained for some time certain elements of this ancient high civilization. The Greeks were somewhat faithful to their fine inheritance in art, literature and language. Then westward in Italy there was an inferior order of things, and as you still go westward through Germany, Gaul and even to Great Britain, you will find a gradual descent to lower forms of civilization. As you pass through Europe you can find an iron age and cave dwellers, the degenerate descendants of the "Golden Age" which blessed humanity with a high moral and religious national life in the ancient Asiatic Home of the race.

Also Ancient Egypt, though it had a wonderful civilization as its pyramids and its tombs of kings clearly indicate, yet it fell into idolatry. Like the great nations of the Mesopotamian valley, Egypt lost the diviner elements of its primitive civilization. The pure theism which Noah brought out of the Ark, these Egyptians failed to fully retain. They had their sacred bulls which they embalmed, and they even deified monkeys. In Hindu mythology, Hanuman is their "monkey god, who forms a central figure in the Ramayana. He was the progeny of a nymph by the god of the wind." En. Br. vol. 12, p. 932. In this respect they were the intellectual ancestors of our deluded evolutionists.

A. H. Sayce, the celebrated Orientalist and Oxford professor of Assyriology, in his article on this subject, says: "The only ancient authority of value on Babylonian and Assyrian history is the Old Testament."—En. Br. p. 101, Vol. 3. Archaeology is constantly confirming the historic statements of our Holy Scriptures.

This great Mesopotamia valley, between the Euphrates and the Tigris rivers, was rich in soil and has "numerous remains of old habitations" which show that anciently it supported a dense population. See p. 991, Vol. 3, En. Br.

Further, Sayce says in this article: "The beginning of a king's reign is noted in the lists, and in some of them the chief events of the year are added to the name of its archon. Assyrian chronology is, therefore, certain from 911 B. C."—p. 101, Vol. 3, En. Br. Historic statements of our Holy Scriptures.

"Such a country was naturally fitted to be a pioneer of civilization. Before the decipherment of the cuneiform texts, our knowledge of its history, however, was scanty and questionable. Had the native history of Berossus survived, this would not have been the case; all that is known of the Chaldaean historian's work, however, is derived from quotations in Josephus, Ptolemy, Eusebius and the Syncellus. There is a list of ten Antediluvian Kings who reigned "for hundreds of thousands of years"—a fabulous extension of time which suits materialists. "It is different with the seventh and eighth dynasties as given by Ptolemy in the *Almagest*, which proves to have been faithfully recorded."—En. Br. p. 100b, Vol. 3.

Is it not wonderful that here we have reference made to documents—lists of Antediluvian Kings—that must have been preserved in the Ark by Noah? This writer further mentions certain excavations. "It is calculated that the debris underneath the pavement [in a certain place], thirty feet thick, must represent a period of 3,000 years."—En. Br. p. 101b, Vol. 3. For particulars, see the article.

But while some statements are misprints or utter impossibilities, yet there is no question about the fact of Antediluvian kings, and the fact that lists of them were in possession of Postdiluvians. This would indicate that the first form of government, religion, arts and sciences of the Antediluvians, survived the Deluge, and enabled the human family to begin anew on a high plane of culture, civilization and religion. In truth the new world had a great start under the fine influence of Noah, a "preacher of righteousness," who must have exercised his high and holy office for nearly

1,000 years. The whole purpose of the Flood was to destroy wickedness and give humanity a second opportunity. And we shall see that—

1. The Flood made a profound impression upon the new generations. That awful calamity was not soon forgotten. Doubtless, solemn references were made to it long centuries after; for the rotting timbers of the Ark during many decades gave silent but unanswerable testimony to the fact of the Deluge. Also, as a warning monument, there stood the *unfinished tower*, century after century, "in the land of Shinar."

2. This Postdiluvian period was the Golden Age to which the great and good patriot Confucius sometimes referred. His noble spirit desired to reform the state and bring back the reign of righteousness. Also, Zoroaster looked back to that similar Golden Age of peace and plenty, truth and righteousness, which must have continued during the life of Adam.

According to mythology, "Eridu * * * was the home of the culture-god, Ea, the god of light and beneficence, who employed his divine wisdom in healing the sick, and restoring the dead to life. Rising each morning from his palace in the deep, he had given man the arts and sciences, the industries and manners of civilization. To him was due the invention of writing, and the first law-book was his creation." p. 102a, Vol. 3, En. Br.

No doubt this legend represents a great truth, most certainly the loving Heavenly Father in his intimate relations with our First Parents and their posterity made known to them many things. He talked with them—even with Cain—and must have conversed at length with Enoch, who walked with the Almighty into Heaven. It is even said: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."—Gen. 3:21. Remember that in the wilderness the Lord gave specific directions to Moses about the high-priest's garments for Aaron, and about the

garments of the ordinary priests. Truly *the Most High deals familiarly with man*.

"But the fame of these early establishers of Semitic supremacy was far eclipsed by that of Sargon of Akkad and his son, Naram-sin. The date of Sargon is placed by Nabonidus as 3800 B.C., He was the son of Itti-Bel, and a legend related how he had been born in concealment and sent adrift in an ark of bulrushes on the waters of the Euphrates."—p. 103a and b. En. Br. Vol. 3.

It is interesting to know that "Sargon's son and successor, Naram-Sin, followed up the success of his father by marching into Magan, whose king he took captive. He assumed the imperial title of 'King of the Four Zones,' and, like his father, was addressed as a god. He is even called 'the God of Agade' (Akkad), reminding us of the divine honours claimed by the Pharaohs of Egypt."—Ibid p. 103b. Some of the Emperors of Rome made similar pretensions, as well as some old heathen philosophers. So great has been the audacious pride and vanity of sinful mortals! Listen to what Paul says of the Papal Pontiff: "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."—2 Thes. 2:4.

Here is another ancient date. "Gudea claims to have conquered Anshan in Elam, and was succeeded by his son, Ur-Ningirsu. His date may be provisionally fixed at 2700 B.C."—p. 103, En. Br.

"All historians are agreed with regard to the Babylonian chronology back to the year 747 B.C., and with regard to that of Assyria back to the year 911 B.C. It is with respect to the periods anterior to these two dates that different writers have propounded different systems of chronology, and, as might be imagined, the earlier the period we examine the greater becomes the discrepancy between the systems proposed."—Ibid. p. 108d.

But concerning more ancient dates there have been dis-

agreements and discussions. Of course, agnostics wish to interject long periods of time so as to give ample duration for their materialistic theories—utterly regardless of the chronology founded by Archbishop Usher upon the Holy Scriptures. Happily, Sayce, in his great article from which we are making quotations, discusses this important subject with rare ability, learning and fidelity to truth, and he says—

“The very high dates of 5000 or 6000 B.C., formerly assigned by many writers to the earliest remains of the Sumerians and the Babylonian Semites, depend to a great extent on the statement of Nabonidus that 3200 years separated his own age from that of Naram-Sin, the son of Sargon of Agade; for to Sargon, on this statement alone, a date of 3800 B.C., has usually been assigned. But even by postulating the highest possible dates for the dynasties of Babylon and Ur, enormous gaps occurred in the schemes of chronology, which were unrepresented by any royal name or record. In his valiant attempt to fill these gaps Ridau was obliged to invent kings and even dynasties, the existence of which is now definitely disproved. The statement of Nabonidus has not, however, been universally accepted. Lehman-Haupt suggested an emendation of the text, reducing the number by a thousand years, while Winckler has regarded the statement of Nabonidus as an uncritical exaggeration.”—*Ibid.* p. 100d.

Of course, among agnostics, there has been great anxiety to go beyond reason in pushing ancient events far into the dim and distant past so as to make room for the working out of their vague material hypothesis.

Further quoting—“Another reason for their calculations resulting in so high a figure, is suggested by recent discoveries: they may in all good faith have reckoned as consecutive a number of early dynasties which were as a fact contemporaneous. But though we may refuse to accept the accuracy of this figure of Nabonidus, it is not possible at present to fix a definite date for the early kings of Agade.

All that can be said is that both archaeological and epigraphic evidence indicate that no very long interval separated the empire of the Semitic kings of Agade from that of the kings of Sumer and Akkad, whose rule was inaugurated by the founding of the dynasty of Wi."—Ibid. p. 111a.

Most certainly during the 1650 years between the Creation and the Flood there must have been developed a highly organized religious civilization. Adam would be both king and high priest, and to each new generation would be made known the wonders of creation during the 930 years in which he lived. Also the religious life was beautifully represented by Abel and Seth, and especially by the godly Enoch. Then of Noah it is said: "But Noah found grace in the eyes of the Lord," and "Noah was a just man and perfect in his generation, and Noah walked with God."—Gen. 6:8,9. Moreover, the Lord talked with Noah and his sons, saying; "And I, behold, I establish my covenant with you, and with your seed after you." Thus the Blessed Lord made full revelations of Himself, his will and his plans to these most ancient patriarchs. During the early antediluvian period it may be said that the world had then a Golden Age—its first millennium of universal peace and plenty.

What were the causes of this first happy millennial era?

1. The people were just one great family and the ties of consanguinity were strong and held them peacefully together.

2. The whole world was open for colonization. Beautiful and boundless, fertile and well-watered areas with salubrious climate peacefully invited occupation. The lust of land for wide domain and for surplus population has been the cause of numberless recent wars. But then the wealth of the world was waiting to be possessed and enjoyed.

3. It is said that as long as Joshua and the surviving elders lived, "Israel served the Lord." No doubt as long as Adam lived and ruled as father and king, as priest and prophet, there were the due observances of worship and

sacrifice and normal social obligations. Also the beautiful life of the saintly Enoch who, when 365 years old, was translated to Heaven, must have had a fine influence upon the Antediluvians for long centuries. Then, for another 600 years just preceding the Flood, there was the godly life and preaching of Noah.

But sad to say—after the death of Adam, in 930 A.M., no doubt moral degeneration began. It is probable that after a time the posterity of Cain began to assert itself and there was fulfilled the Scripture statement: "That the sons of God saw the daughters of men that they were fair; and they took them wives of all they chose." The sons of God would be the righteous posterity of Adam, Abel, Seth, Enoch, etc., and the daughters of Cain's posterity would be fashionable worldlings, artful and vain. And after about 600 years the world became intolerably wicked, so that the Lord was compelled to say, "My spirit shall not always strive with man." Then came, in 1648 A.M., the long-predicted Deluge.

In passing, it may be said that in the vast upheavals of the crust of the earth, large areas of its surface may have been completely overturned, burying many persons. Consequently, it is quite possible that in mining, or otherwise delving into the earth, giant remains may be unearthed. That would show that man had not ascended from animals, but had descended from superior antediluvian ancestors. But enough of this miserable agnostic materialism.

Thank the Blessed Lord—archaeology is rescuing the Holy Scriptures from the theological vandals of the last half-century, who—with pride of small learning—self-styled themselves *Higher Critics* and *Up-to-date Scientists*. The latter left their own great sphere of paramount value and significance to all the material interests of the race, and with neither mental nor acquired equipment in philosophy and theology for the undertaking, but with loud "sounding brass" and "tinkling cymbal," assayed to propagate Satan's explanation of the Cosmos according to their vain Philo-

sophy. Also, these pretenders of higher learning, unconsciously and unhappily, utterly disregarding the great stores of knowledge laid away in those mounds in and about Nineveh and Babylon, Palestine and Egypt, presumptuously undertook to dissect and discredit the Word of the living God. Sad to say—these utterly false teachings of these pretenders poisoned the fountains of knowledge and piety in both church and school, and did incalculable injury to the mental and moral and spiritual life of Christendom.

How true are the Holy Scriptures! Too many, for doctrines of God, have been teaching the commandments of men. Listen to the evangelical prophet: "Wisdom and knowledge shall be the stability of thy times, and strength of salvation."—Is. 33:6. These new cult people only darken "counsel by words without Knowledge."—Job 38:2. The old prophet uttered a great truth when he said: "My people are destroyed for lack of Knowledge."—Hos. 4:6.

THE DELUGE

There has been much discussion about man's evolving through long ages, from a mere animal to his present high estate of self-conscious personality. But these short-sighted agnostics forget that there was a Deluge and not so very long ago, and that Noah is the second great father of the race. The following statements and quotations will show that the Deluge is a well-established fact and a comparatively recent event.

The Nippur Deluge Fragment—"It is clear that the tablet represents part of a Babylonian version of the Deluge. The portion of the story covered by the text relates to the warning given by Ea to Ut-Napishtim the Babylonian equivalent of the Hebrew Noah. The God, here, states that he is about to send a deluge, which will cause destruction to all mankind, and he gives directions for the building of a great ship in which 'the beasts of the field and the birds of heaven'

may be saved, along with Ut-Napishtim and his family; he fixes the size of the ship and directs that it should be covered with a strong roof or deck. The text bears a strong resemblance to the two well-known Assyrian versions on tablets in the British Museum, but it has been claimed that its phraseology presents a closer parallel to the Biblical version of the Deluge story. * * * For several years the existence of Babylonian versions of the legend had been detected among collections of tablets dating from the earliest historical periods. A fragment of one such version belongs to the period of the first dynasty of Babylon."—En. Br., on Nippur.

In Smith's Dictionary of Greek and Roman Biography and Mythology, is given the wonderful legend of Deucalion. He "was king of Phthia and married to Pyrrha. When Zeus had resolved to destroy the degenerate race of men who inhabited the earth, Deucalion, on the advice of his father, built a ship, and carried into it stores of provisions, and when Zeus sent a flood all over Hellas, which destroyed all its inhabitants, Deucalion and Pyrrha alone were saved. After their ship had been floating about for nine days, it landed, according to the common tradition, on Mount Parnassus." There were other supposed landing places. Also, "it was believed by some that Deucalion and Pyrrha were not the only persons who were saved."—"When the waters had subsided, Deucalion offered up a sacrifice to Zeus, Phyxius, that is, the helper of fugitives, and thereupon the god sent Hermes to him to promise that he would grant any wish which Deucalion might entertain. Deucalion prayed that Zeus might restore mankind. According to the more common tradition, Deucalion and Pyrrha went to the sanctuary of Themis, and prayed for the same thing. The goddess bade them cover their heads and throw the bones of their mother behind them in walking from the temple. After some doubts and scruples respecting the meaning of this command, they agreed in interpreting the bones of their mother to mean the stones of the earth; and they accordingly

threw stones behind them, and from those thrown by Deucalion there sprang up men, and from those of Pyrrha, women."

"The Chaldaean account discovered by George Smith presents a striking resemblance to the Genesis story, and agrees with it also in making the flood distinctly a divine retribution for human sin, although it, of course, differs from the Jewish account in being polytheistic instead of monotheistic. The vessel in which Xisuthros, the Chaldaean Noah sails, is a ship guided by a steersman, and others besides his own family are admitted into it. The flood is seven days at its height, and Xisuthros sends out in succession a raven, a dove, and a swallow. The ship finally rests on Rowandiz, the highest mountain of Eastern Kurdistan, and the peak of which supports the heavens, instead of upon Ararat, the northern or Armenian continuation of the range."

* * * * "Two deluge poems were amalgamated together in an Akkadian epic, in twelve books, describing the adventures of Gizdhubar, a great solar hero, to whom Xisuthros himself narrates the story." "There is scarcely any considerable race of men among whom there does not exist, in some form, the tradition of a great deluge, which destroyed all the human race except their progenitors."—Chambers' Encyclopaedia. See also Genesis, Chapters 6-8. "Among the great literary nations of the old world" such as the Hebrews, the Hindus, the Babylonians, the Greeks, there are "preserved unmistakable traditions of a deluge."—Worcester, p. 361.

Here follow quotations from *The Book of Genesis in the Light of Modern Knowledge*, by Rev. Elwood Worcester, D.D.

The Rainbow in the heavens is the Creator's memorial of the Flood, reminding mankind that the wicked Antediluvians were destroyed by a Flood, as recorded in Gen. 9:9-17, and reminding us of God's promise never again so to destroy

the earth. Also, this wonderful heavenly phenomenon tends greatly to establish the solemn fact of a Flood.

After quoting Gen. 9:14-16, Dr. Worcester says: "The meaning of the Rainbow has never been so beautifully interpreted. It is born of the storm; but when God sees it, it reminds Him of his promise never again to let the storm rise to a Flood." "Hence it is a sign and a promise that the storm is nearly at its end."—page 356.

The author gives us this important information: "The scene of the Flood, as we know, is Surippak. Ur-Napishtim says to Izdubar: Izdubar, I will tell you the secret The city of Surippak, which you know, on the banks of the Euphrates, the same city was already old when the gods were minded to send the Flood."

It is said that Iconium was also a pre-Flood city. Archaeology will doubtless bring other such cities to light.

We have noticed that Berossus, in his Flood Story "attaches great importance to certain sacred writings which existed before the Flood, and which Xisuthros was commanded to conceal in Sippara, and which those who were saved from the Flood were commanded to recover. Niny also tells us that the sacred writings of the Chaldaeans were kept at Sippara."—p. 384.

Our author states: "We know, however, that other traditions of the Flood existed in Babylon," and proceeds in a foot-note to give the following instances:

"In the eleventh International Congress of Orientalists Scheil presented a tablet dating from the days of Hammurabi, in which the story of the Deluge is narrated in a manner quite different from that of the Gilgamesh episode."—p. 400.

"Traditions of a Flood are to be found in almost every quarter of the world."—p. 412. "Even the Australians, the Mexicans, the Eskimos, and the Peruvians have preserved unmistakable traditions of such a flood."—p. 415.

Also, "the Flood story is found in Western Asia, Thibet,

India, in the peninsula of Kamchatka, on the continent of Australia, in New Guinea, Polynesia and Melanesia, and in Micronesia as far as the Sandwich Islands.”—p. 417.

“The Flood legends of Guatemala are important and are recorded in native writings of some antiquity.”—p. 435.

It is recorded: “Then Hurricane, the heart of Heaven, let burning pitch fall on the earth, and an earthquake came, through which all living men, with few exceptions, were destroyed. The few who were spared were turned into apes.” There have been instances—so it is stated—when men have been turned into apes; but there is not any account of apes becoming men; for the effect can never transcend the cause.

It must be remembered that the Scriptural account of the Deluge is accepted by the piety and learning of Christendom, by the Protestantism of Europe and America, by the Greek and Roman Catholic Churches, and by the Mohammedan millions. Since it is impossible to explain away the foregoing facts, we must believe that the Bible account is true, that there was a Deluge and that Noah was the second great Father of the human race.

But it is not necessary to suppose that the total land area of the globe was submerged. The purpose was to destroy the human race; therefore, only the inhabited part of the earth was flooded, and only the animals exclusively in that part of the world were taken into the ark. But an exception should be made of those animals necessary for food for Noah and his family and the carnivorous animals in the Ark.

According to Dr. Camden M. Cobern, in the catacombs of Rome are seen representations of—“The Good Shepherd, Moses striking the rock, the raising of Lazarus, the feeding of the five thousand, Daniel in the lions’ den, and Noah in the ark—these are among the narratives illustrated.”—p. 515.

Truly this great Bible Story and its appalling warning against Sin and Sinners has not been forgotten. The world must never forget: And the Lord has put the beautiful rainbow in the sky as a sign of his promise never again to destroy the earth with a Deluge. Nevertheless, it is well to heed what the Holy Scriptures say: "Righteousness exalteth a nation; but sin is a reproach to any people."—Prov. 14:34.

THE DATE OF THE DELUGE

When the Revision of the Bible was undertaken at "the suggestion of the Convocation of Canterbury, two companies of translators were appointed, one for the Old Testament, and the other for the New. They began to sit at Westminster in 1870; the New Testament was issued in 1881, and the Old in 1885. After the work had begun, however, a number of American scholars were added to the Revision Company."¹ These two companies, composed of Christian scholars from America, as well as from Great Britain, represented the most learned and competent Bible students of Christendom. And they did not disturb *Arch-Bishop Usher's chronology*. It is, therefore, safe and wise to follow their fine example, and accept the chronology which is given in the Authorized Version of the Holy Scriptures.² Further confirmation is given by recent archaeological discoveries which are proving the wisdom of their decision.

Accordingly, the Flood occurred in the year 2348 B.C., and in the year 1652 A.M. Then it is probable that in about 150 years after the Deluge occurred the Confusion of Tongues and the Dispersion from the Tower of Babel. Now the questions arise: What was the state of learning, of civilization and of religion after the Flood and the Dispersion?

About the year 2348 B.C., Noah and his wife, with their

¹See Chambers' Encyclopædia on Bible, p. 127.

²Usher's dates of the far past antiquity are most reliable.

three sons, Shem, Ham and Japheth with their wives, went out of the ark. It appears that not very long after this happy exit, wine humbled the great patriarch, and Ham perpetrated his unfilial and disgraceful act. This unfortunate deed doubtless gave a tinge of sadness to the great joy of finding themselves in possession of this fruitful and beautiful world.

But we may believe that, for many decades, Noah, being a "preacher of righteousness," and having been born only about 125 years after the death of Adam—we may well believe that this second great father of the race had special and full information from Methuselah who lived 969 years and was contemporaneous with Adam for about 143 years and with Noah for 600 years—had full information concerning creation and the establishment of divine institutions and the imparting of inspired instructions concerning the Fall, the Expulsion from Eden, the death of Abel—concerning commandments that were given, sacrifices that must be offered and the Divine Deliverer that would come in due time.

Further, since Shem lived 502 years after the Flood and died in 1846 B.C., and Abraham died in 1821, only 25 years after Shem's death, it follows that they were contemporaneous for about 150 years. Thus there is a direct succession—Abraham knew Shem, Shem certainly knew his father, Noah, Noah knew Methuselah and Methuselah knew Adam and Eve. Therefore, the great patriarch, who was called "the Friend of God," was well informed on divine realities. It is well worthy of note that Ur, of the Chaldees, which is now thought to have been a pre-Deluge city, is at present giving up to archaeologists her hidden treasures—treasures which *confirm the sacred records of the Holy Scriptures*.

Now, it appears that Noah, Shem, Ham and Japheth, and their posterity laid to heart the great lessons of the Deluge and the Dispersion, and that for long centuries they maintained the true worship of Jehovah. Also Hammurabi,

c. 2250 B.C., living between the death of Noah and the Flood, and being king of Babylon, and being contemporary with Noah, would be monotheistic in religion. Consequently, it is quite probable that he ought to be regarded as one of the ancient Gentile patriarchs with Melchisedec, Job and Cyrus the Great. And certainly his *laws were borrowed from Noah*.

ENOCK

But further mention should be made in this Antediluvian Period, of the blessed ministry of the saintly Enoch. He was born 3382 B.C., and was translated when he was 365 years of age, in the year 3017 B.C. Thus his beautiful life was spent in the closing centuries of the first thousand years of human history—during the first Golden Age of the world. He must have had a wonderfully fine influence upon the people; for he walked with God who loves to deal even familiarly with his affectionate and obedient children.

No doubt during this first millennium, there were great conventions and conferences for the consideration of educational, moral and religious interests. Especially in their religious assemblies, Enoch must have had a prominent part; for he was a real prophet of the Lord. In the presence of the multitudes, his radiant countenance beaming with the holy light of celestial serenity was, in itself, a benediction to the vast assemblies. May he not be regarded as the evangelist of the First Golden Age? How he would discourse on sin and salvation, on the sorrows of perdition and the glories of Paradise and on redemption through the All-Atoning Blood of the Coming Redeemer! His raptured soul loved to dwell on the glories and conquests of the promised Saviour, and his blessed predictions and instructions evoked from these ancient saints of the Most High, many bursts of joy, shouts of glory, halleluja, "The Lord God omnipotent reigneth."

But listen as Enoch, his face aglow with heavenly light, his voice mellow and musically vibrant with holy emotions,

as upon the vast assembly that has been worshipping the Lord God of Hosts in "the beauty of holiness"—listen as he pronounces a Benediction upon the assembled thousands of Jehovah's ancient Church—

Glory be to the Lord God Almighty;

Glory be to the coming Messiah who will give Salvation;

Glory be to the Holy Spirit who will sanctify humanity;

*Glory be to the Holy Trinity who will give the world the
final millennium.*

Amen and Amen.

PREDICTIONS CONCERNING THE GENTILE CHURCH

It may be that to some Jews this idea is quite unfamiliar. In that case it would be helpful to give some study to the Bible prophecies. Paul repeats and labors hard to make his prejudiced Jewish brethren understand that Israel is but a little flock compared to the teeming millions of the Gentiles, and that their Jewish Messiah is also, but in a larger sense, the Redeemer of all nations, kindreds, tongues and peoples.

David had this larger idea concerning the coming Redeemer and his Kingdom. Listen to his fine predictions as recorded in Psalm 72:

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

"They that dwell in the wilderness shall bow before Him; and his enemies shall lick the dust.

"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

"Yea, all kings shall fall down before Him: all nations shall serve Him.

"Prayer also shall be made for Him continually; and daily shall he be praised."

"All nations shall call Him blessed."—Ps. 72:8-11 and 17 and 19: "And let the whole earth be filled with his glory; Amen and Amen."

The evangelical prophet exclaims: "Sing unto the Lord; for He hath done excellent things: this is known in all the earth."—Is. 12:5.

Again, it is said: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Is. 60:3.

In the last book of the Old Testament is this wonderful prophecy: "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered in my name: for my name shall be great among the heathen, saith the Lord of hosts."—Mal. 1:11.

The ancient prophet, Habakkuk, announced: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

Even the archangel, Gabriel, in making the Annunciation to the Virgin Mary, declared, concerning the Birth of Jesus: "He shall be great; and shall be called the Son of the Highest . . . and of his kingdom there shall be no end."—Luke 1:32, 33. Then the venerable and saintly Simeon said:

"Lord, now lettest Thou thy servant depart in peace, according to thy word.

"For mine eyes have seen thy salvation,

"Which Thou hast prepared before the face of all people;

"A Light to lighten the Gentiles, and the glory of thy people Israel."—Luke 20:29-32.

Moreover, in his epistles the apostle Paul, repeatedly proclaims himself as the apostle to the Gentiles. In Romans (10:13, 14), he says: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved." Now, the Christian Church has the major interest in the glorious Atonement in the Precious Blood of our Blessed Lord and Saviour; because the Gentiles are vastly more numerous than the Jews and, therefore, the priesthood, after the order of Melchisedec, is greater than that after the order of Aaron.

Further, speaking of Christ, the apostle states: "And being made perfect, He became the author of eternal salvation unto all them that obey Him:

"Called of God an High Priest after the order of Melchisedec.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."—Heb. 5:9-11.

The Jew did not take kindly to the idea that his Messiah was in a larger realm of his glorious Highpriesthood as a Priest after the Order of Melchisedec than as a Priest after the Order of Aaron. But Paul is very emphatic on this matter and affirms:

"For this Melchisedec, King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him:

"To whom Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace."

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

Also Melchisedec blessed Abraham, "and without all contradiction the less is blessed of the better."—Heb. 7:1, 2, 4, 7. Consequently, the Gentile Church is the major objective of God's love.

*Finally,
Our Blessed Lord, having died
For both Jews and Gentiles,
is
The World's Redeemer.
The World's Redeemer,
is
"The Light of the World"*

PART II

John 10:16:

*"And other sheep I have, which are not of
This Fold: them also I must bring, and
They shall hear my voice; and there shall be
One Fold and one Shepherd."*

ZOROASTER

*"He was full of deep sympathy with
men,
Because he lived much with
God."*

This illustrious prophet of ancient Iran, according to some, flourished about 1200 B.C.; but Meyer places his date about 1000 B.C.; others think that he lived between the sixth and seventh centuries. But "all classical authorities are agreed on this point that Zoroaster was an historical personage, even though his figure was somewhat indistinct in the eyes of these ancient authorities."¹

In any case he was a true Prophet of the Lord and was commissioned by High Heaven to reform the nations and bring them back to the ancient and true religion which "Noah, the preacher of righteousness," brought out of the Ark and handed down to his posterity.

"This prophet's teaching found a fruitful soil in the land of Ancient Iran, because the seed was already in the hearts of the people, if we may adopt the phrase of a renowned author."¹

"From our various sources of information two facts may be gathered with certainty: one is, that, after receiving the Revelation, Zoroaster wandered about, as the dervishes still wander, going from place to place in search of a fruitful soil for his teaching; the other is, that during this period, like the prophets of old, he was inspired from time to time by *supernatural visions* and manifestations. The truth of

¹Zoroastrian Studies—Iranian Religion, by William Jackson, Professor in Columbia University, p. 6.

¹Ibid. pp. 10 and 38.

both assertions is proved by the Avesta and the Pahlavi texts, and it is substantiated by Arabic and Syrian writers."¹

"In these various visions of Paradise which are granted to Zoroaster, and which rival the seven heavens of Mohammed, the prophet becomes quite well acquainted with the Empyrean realms and with the celestial hierarchy of God, the angels, and archangels." "The same idea of heavenly visitations is implied elsewhere in the Avesta." Remember the Hebrew prophets had visions of Heavenly things—visions of God Himself.

*"To summarize the Seven Visions—*At the age of thirty, Zoroaster receives a revelation, and during the next ten years he beholds seven visions of Ormazd and the Archangels. In Zoroastrian literature there are several allusions to these manifestations."²

*"The Temptation of Zoroaster—*The ten years of interviews and communings with Divine Beings are now at an end. The Revelation is complete. Zoroaster receives from Ormazd some final admonitions, and he carries with him from Heaven the supreme knowledge contained in the Avesta" . . . "It is the instant when a weaker spirit might be prone to falter, and when a false step would lead to ruin and damnation. It is the moment when Mara whispered to the newly Enlightened Buddha, tempting him to enter at once into Nirvana and not to give forth to mankind the illumination which he himself, by so hard a struggle, had won. The Powers of Evil now gather their forces for a combined attack upon Zarathushtra. A description of the Temptation is given both in the Avesta and in the Pahlavi writings."³

The meaning of the reference here to Buddha is simply this: As Buddha was sorely tempted by Satan to give up his blessed work for and with the poor and afflicted; so Zoroaster was urged by the demon Buiti, "who was sent by Ahriman, to deceive and to overthrow the holy messenger"⁴ of God—to turn him aside from his heavenly calling, and

¹Ibid. p. 38. ²p. 50. ³p. 51. ⁴pp. 52, 54.

thus avoid trouble and persecution. But the powers of good conquer the powers of evil.

"Yea I shall smite the enchanters (Pairiki Kanathaite), until the Saviour (Saoshyant), the victorious, shall be born from the waters of the Kasava."¹

"This is the Messiah that is to spring from the seed of Zarathushtra; he is to be born in the land of Seistan the home of the Kayanian royal family."² Truly our Blessed Lord was the "Desire of all nations."

"The first ten years of the Religion have now passed; seven visions have been seen; the Revelation is complete; Zoroaster has withstood the temptation and the assaults of the Powers of Evil; he has also won his first disciple."³

"There were also times when prophetic visions were granted and hallowed enunciations were made. The Pahlavi Bahman Yasht (and after it the Zartusht Namah) records a favoured vision which was allowed to Zoroaster, in which he foresees, during a seven days' trance, the whole future of Religion. Even the Apocryphal New Testament in one passage claims that Zoroaster prophesied the coming of Christ; and a Syriac writer, Solomon of Hilat (A.D. 1250), tells a tradition of a special fountain of water, called Glosa of Horin, where the royal bath was erected, and by the side of this fountain Zoroaster predicted to his disciples the coming of the Messiah."⁴

"Ancient history agrees with this in so far as it shows that Artaxerxes Longimanus, or the 'long-handed', was an ardent Zoroastrian ruler. From the pages of history, furthermore, we learn that by the time of the last Achaemenians, at least, Zoroastrianism is practically acknowledged to have become the national religion of Iran."⁵ "One thing is certain, that Zoroastrianism was destined to become the national religion of Iran."⁶ "Zoroastrianism does not die with its founder."

According to some, "Zoroaster was the contemporary of Thales, of Solon, and of the Seven Sages of antiquity."

¹Ibid. p. 54. ²p. 83. ³p. 83. ⁴pp. 97, 98. ⁵p. 134. ⁶p. 83.

And, "by him is sounded, in Iran, the trumpet-call that afterwards, with a varied note, was sounded in India, when the Gentle Buddha came forth to preach to thirsty souls the doctrine of redemption through renunciation. Zoroaster, finally, is the father, the holy prototype of these Wise Men from the East who came and bowed before the new-born 'Light of the World' in the manger cradle at Bethlehem."

Zoroaster was a Magian; the Magi, as Herodotus tells us, were a Median tribe. Zoroaster, though born at Atropatene, in the west, yet he probably labored much "in the East in Boetria or in that region of country." "We certainly have evidence that the seeds of his teaching found fruitful soil in eastern Iran."

"Media itself doubtless generally accepted the reform of the Prophet." "The Magians themselves were known long prior to the time of Zoroaster." "The relationship between Zoroastrianism and Judaism may take on a new aspect, particularly if we emphasize the fact that Zoroaster arose in the west, in Atropatene and Media, about the time of the early Prophetic Period of Israel. From the Bible we know that captive Jews were early carried up from Samaria into certain cities of Media. From the Avesta, on the other hand, we know that Zoroaster rung out a trumpet note and clarion cry of reform, of prophecy, and of Messianic promise, before the days of Babylonian Exile."

"Plato, Pythagoras, and other great thinkers are claimed to have emulated the teachings of the Magi." "The religion of Zoroaster still lives on."¹ "Zoroaster arose in western Iran and his youth was also certainly spent in western Iran."¹ "Apparently he was born somewhere in Adarbairjan." It may be in Media or Bactria. "Under the patronage of Vishtaspa, the state religion spread westward to Media and Persia."

"The Sacred Books of but few peoples contain so clear a grasp of right and wrong, or so ethical a conception of

¹Ibid. pp. 140 and 205.

duty, as the Zoroastrian Scriptures. Few creeds indicate more strongly than that of Persia the need of body and soul. Outside of Judaism and Christianity it is impossible to find in antiquity so true, so noble, so ideal a belief in the resurrection of the body, the life hereafter, the coming of the Saviour, and the rewards and punishments for the immortal soul, as is found in the Scriptures of Ancient Iran, which are illuminated by the spirit of the great teacher Zoroaster (Zarathushtra), one of the early religious teachers of the East."¹

"According to Herodotus, the Persians taught their sons three things, 'to ride horseback, to use the bow, and to speak the truth.'" Truth is ever allied to orthodoxy, falsehood to heresy. "Their triple doctrine of the holy faith" was summed up in these phrases—"Good thoughts, good words, and good deeds."²

"Sarai, son of Darai, ordered the preservation of two written copies of the whole Avesta (and) Zend, according to the receiving it by Zaratusht from Ahura Mazda; one in the treasury of Shapigan (or Shaspigan), and one in the fortress of written documents."¹

"At the same time Ahriman produces demons and fiends which are to aid him in his warfare against Heaven. The first of Ahura Mazda's material creations, after the Amshaspands and the spirits, is the sky; the second is the water; the third, earth; the fourth, plants; the fifth, animal life; the sixth, mankind." This is quite similar to the Genesis account.¹

"He it is who created the path of the sun and of the stars, who causes the moon to wax and wane, who has upheld the earth without a support and who keeps it from falling, and who created the water and the plants."

The author speaks of "the shining . . . happy paradise of the righteous." These ancients had wonderfully clear ideas

¹Ibid. p. 3. ²pp. 134-5.

¹Ibid. pp. 163, 113, 119.

concerning the destiny of the noble minded. He speaks also of "Sacred books"; "primitive faith"; "Ahura Mazda, the supreme God"; and of "both worlds." "Renowned monarchs—and other great personages are the forerunners of Zoroaster," who was one of the greatest sages, moralists and Holy-Spirit illuminated prophets of all antiquity. And the Avestan writers record traditions of worthy predecessors who instructed the people in divine things "long before Zarathushtra (Zoroaster) preached his religion."

"The towering individuality of Mazda's messenger" commanded attention; for the Heavenly Father certainly gave him "his sacred mission" to preach a religion which "is the best for all mankind."¹

"The Gathas . . . are the Zoroastrian psalms" and express wonderful ideas concerning the Godhead and teach "the immortality of the Soul."¹ Also these Gathic hymns have a fine ethical tone. This ancient Gentile prophet of the Lord did not believe in monasteries and nunneries. Zoroaster is a saint in action. He believes in a religion that renders service and not in a heresy that rots in idleness. For a purpose "man as the crown and climax of creation, is created by Ormazd."¹ "The best service of God is to be rendered by active service to God's creation."¹

Man must contend against the forces of evil; and the final victory will be with the Good. "The darkness of the Kingdom of Wickedness will then be no more. The sun will never set upon the Kingdom of Righteousness. Such, at least, is the tone that runs through the Gathas," the ancient hymns which were sung before the birth of Greece.

Ahura Mazda—He is not "begotten, nor is there one like unto him. Beyond him, apart from him, and without him, nothing exists. He is the Supreme Being through whom everything exists. He is brighter than the brightest creation,

¹Zoroaster Theology, by Manckji Nusservanji Dhalla, High Priest of the Parsi of Northwestern India, pp. 11, 14.

¹Ibid. pp. 15, 16.

higher than the highest heavens, older than the oldest in the universe. He is the best one. He knows no elder, he has no equal. There is none to dispute his supremacy, and contest his place. Nor is there one to struggle successfully with him for the mastery of the heavens. He is the first and foremost. He is the most perfect being. He is changeless. He is the same now and forever. He was, he is, and he will be the same transcendent being, moving all, yet moved by none. In the midst of the manifold changes wrought by him in the universe, the Lord God remains changeless and unaffected, for he is mighty. He will decide victory between the rival hosts of Good and Evil. He is the most worthy of invocation, and first possessor of felicity and joy. There is none before him. He is the greatest of all. He is the only God proper, than whom there is none higher. Everything comes from him and through him. He is the lord of all. Many are his attributes. They are not accidents of his being, as will be shown below, but are his very essence.”¹

*“Zarathushtra seeks communion with the Ahura Mazda, and finds it. The prophet’s heart flows out in deep piety to his Heavenly Father” . . . “Ahura Mazda is the refuge of Zarathushtra in his trials.” Also, “Ahura Mazda has ordained that virtue is its own reward, and vice its own retribution.”*²

The author uses the expressions, *“The Holy Spirit of Ahura Mazda,”* and *“the Most Holy Spirit.”* As Mazda’s distinguishing epithet, the Holy Spirit generally designates the Supreme Being. But in some cases we find a distinction made between Mazda and the Holy Spirit, as if they were two distinctly separate beings. As Professor Jackson well remarks, the close relation of Ahura Mazda and his Holy Spirit is as difficult to define as that between the Holy Ghost and the Father in the New Testament. *“Ahura Mazda is besought to grant strength, and good, and vigour, and happiness through his Holy Spirit.”* Zarathushtra chooses

¹Ibid. pp. 19, 20. ²pp. 22, 23.

Mazda's Most Holy Spirit. "Mazda is the creator of all things through his Holy Spirit."¹

This last statement reminds one of the second verse in the Bible which says: "And the Spirit of God moved upon the face of the waters," and brought Cosmos out of Chaos. For an explanation of the foregoing statements we must look to Revelation, and must believe that among the Antediluvians and the early Post-diluvians, the Lord did raise up prophets like unto those of Israel. The Lord has had a Gentile Church as well as a Jewish Church. For in the ancient times it was expected that Vohu Mariah, "the personified spirit of goodness," "shall establish the Divine Kingdom at the command of Mazda."¹

It is stated that "good thoughts, good words, and good deeds—form the ethical foundation upon which righteousness rests and the basis upon which the entire structure of the system of the Mazdaryasnian philosophy is reared."¹ In reading this very ancient theology, one is constantly reminded of the Old Testament emphasis on "righteousness and truth." No doubt that Zoroastrianism and the Bible had a common origin in the mind of God and that, through Noah, divinely-inspired records were given to the more ancient Gentile Church, as through Moses they were given to the Jewish Church.

"*Zarathushtra stigmatizes evil as evil.* The prophet of Mazda postulates the independent existence of Evil. To him evil is just evil, nothing more nor less. It is not an unripe good, nor is it good in the making . . . It is the most disagreeable fact in God's universe." Righteousness and wickedness are absolutely antagonistic, and "Zarathushtra nurtures a type of militant instinct to combat the evil Spirit."²

Angra Mainyu is the evil spirit "who introduces discord and death into the world," and "who strives to thwart the

¹Ibid. pp. 25, 28, 29.

²Ibid. p. 32. ³p. 47.

purposes of God." It is said that "the wicked is not to be given citizenship." It is implied that finally Wickedness will perish and that Righteousness will universally prevail.

"The wicked are consigned to perdition." "The Best Existence" is for the good and the "Worst Existence" in the "Abode of Wickedness," and in the "Abode of the Worst Mind," is for the bad. "A passage expressly speaks of the misery of the souls as lasting for all time."¹

The end of the world will come. "The Gathas speak of a period when the process of creation will stop," when the "Universe will reach its destined goal," when the world will "be completed and creation . . . will end." Yes, in this creation it may stop at the end of time; but, probably, it will never stop throughout the Vast Universe.

"The later scriptures speak of the different saviours that will appear in the world at various times to reform it." "The saviour prophet is the friend, helper and father of those who hate the demons."¹

"The Avesta books with unrelenting abhorrence look upon idols and images of divinities. Idolatry, in any form, is sin." "Herodotus writes that the Persians did not erect idols." Orthodox Zoroastrianism "never sanctioned any form of idol-worship in Iran."

"Radiant and glorious are the most frequent epithets with which the texts open the invocation to the divinity. Above all Ahura Mazda is the spirit of spirits. This essential trait stands intact through all changes in the concept of God—Ahura Mazda is synonymous with light—and the sun is spoken of as his most beautiful form. In still another passage the sun is called the eye of Ahura Mazda . . . It is regarded as sacred. "Herodotus writes that one of the first things that every Persian taught his child was to speak the truth. Lying was most detested."¹

"Ashi is the zealous guardian of the sanctity of matri-

¹Ibid. pp. 59, 60, 81.

¹Ibid. pp. 107, 157, 158.

mony; she abhors the wife who is untrue to the nuptial tie, the woman who violates the law of chastity, and the adulteress who sells her body for profit or pleasure." The above statements show that there must have been at that time a high state of civilization.

"Angra Mainyu is the Demon of Demons who has crept into the creation of the Good Spirit. His standing epithet is '*full of death*'. He is the worst liar. He is a tyrant, of evil creation, of evil religion, and of evil knowledge, and of malignity, as well as inveterately wicked."¹ His seat is in the north, where he lives with his brood in the bowels of the earth, whence he makes onslaughts on the world of righteousness. He is "diametrically opposed to Ahura Mazda"—God—and "*he grovels before Zarathushtra*." This "Prince of Darkness, in tempting Zarathustra, promises him the sovereignty of the world, if he will only reject the faith of Mazda, but the prophet replies that he will not renounce the excellent religion, either for body or life."¹ *The prophet is faithful to God*. The demons are defeated and dismayed. The above is much like our Bible story of Satan who tempted the Saviour. Truly the Lord's Gentile Church must also have had revelations.

Further, Druj, a feminine spirit, is the *embodiment of evil*, and, like other demons, is a spirit. "Druj is of evil descent and darkness, and devilish by nature. It is through the help of the religion of Mazda that the Druj can be driven away from the world." "At the final renovation Gashyant, the Saviour, will overcome the Druj among mankind; she will then perish utterly and forever with her hundredfold brood."¹

It is said that "man is mortal." But "this mortality applies to his material frame only. At death he dies in the flesh, but he lives forever in the spirit."¹ These ideas are in fullest harmony with the teachings of the Bible. *There*

¹Ibid. pp. 107, 157, 158, 164, 168, 169, 174.

were, therefore, two great Revelations; that to the greater Gentile Church and that to the Jewish Church.

Concerning the future state of the wicked, it is said: "No sooner do the heavenly judges pass their verdict of being guilty on a soul than Vizaresha pounces upon his victim and mercilessly drags the wretched soul into the bottomless hell."¹ This is certainly a mighty warning to the wicked. "The priests and the princes have all to tread the dreary path of death."¹ It has been well said: "*The Mightiest of men cower before death.*" "*All souls have to make their way across the Chimat Bridge into heaven or hell.*" Ahura Mazda helps the good to pass safely over this Bridge of Judgment into paradise while the bad fall down into the pit below, into hell.¹

But "Zoroaster, in his religion, postulated a renovation of the universe, a new dispensation in which the world will become perfect at the last day." "We learn from Diogenes on the authority of Theopompus and Eudemus, that the classical authors were familiar with the Magian doctrine of the Millennium and the final restoration of the world as early as in the fourth century B.C." . . . Iniquity and wrong are to be ultimately supplanted by equity and right. The world is to be restored to a veritable heaven on earth . . . "In his daily prayers the true believer prays that the fire that burns in his house may remain shining till the day of the good Renovation."¹

It is truly wonderful that the people living centuries before the Birth of Christ Jesus should have such fine ideas of the ultimate triumph of Christianity in the final conversion of the world. This shows that, while blessed Revelations were being made to the Jews, the Good Lord was also blessing with wonderful prophecies his Gentile and larger Fold. Our thoughts and our sympathies have been too narrow as we confined our meditations to events concerning

¹Ibid. pp. 177, 181.

Christ—confined them to Him as the High Priest only after the order of Aaron, while in a vaster sphere the Saviour is the “High Priest after the larger order of Melchisedec.” The Lamb of God was slain for the whole Jew and Gentile world, and our Blessed Lord has had his Gentile saints and prophets, to whom He has given visions and to whom He has made Revelations.

Also, mention is made “of certain great souls . . . including the Saviour paramount, that will usher in this period. These are called the Saoshyants in the Zoroastrian terminology. The Fravardin Yasht mentions the chief renovators who will prepare the way for the last Saviour. Some superman possessing miraculous powers, born in a supernatural manner, will finally descend upon earth to renovate the world. Astvatereta, or the Saoshyant proper, will be immaculately conceived through a virgin called Vispataurvi, or ‘the all-triumphant’. This Saoshyant *par excellence* is the most eminent, he is called the friend of Ahura Mazda, the meritorious one, who will bring the mighty work to completion.” The Saoshyants will join in reciting the Airyaman Isya prayer, and the divine Kingdom of Ahura Mazda will come to pass as the sovereignty of Angra Mainyu will then end . . . This reminds one of the binding and imprisoning of Satan, which is predicted in Rev. 20:1-3. With his disappearance good will prevail everywhere, and for all time; and the accursed name of Angra Mainyu will be forgotten. Ahura Mazda will be forever, even as he has been from all eternity.¹

“Alexander [the Great] consigns the Zoroastrian scriptures to the flames.”¹

Cyrus had made Persia the queen of Asia, and it was in Persia that East and West first met . . . Alexander the Great crushed the Iranian armies at Arbela, in 330 B.C., and the structure of the Iranian Empire was shattered. Great as

¹Ibid. pp. 181, 184.

was this national catastrophe, still greater was the spiritual loss involved in the destruction of the Holy Scriptures of Zoroaster, which perished in the conflagration of Persepolis when the great conqueror, in a fit of drunkenness, delivered the palace of the Achaemenians to the flames. "Fire, the most sacred emblem of Iran, was wantonly utilized in consuming the *Word of Ormazd*." (Mark—a capital letter is used for Word.) No doubt in the library in the imperial palace there were Holy Scriptures which had been given by inspiration of the Holy Spirit. While the Almighty inspired Moses, Isaiah and Daniel, of his Jewish Church, He did not forget to speak to his far larger Church of the Gentiles through such prophets as Melchisedec and Zoroaster and Buddha.

ORMAZD

According to the Pahlavi, which was the Persian language from the third century to the tenth, A.D., Ormazd was their name for God, and He is eternal. "Ormazd had no beginning and has no end." He "ever was, is, and will ever be." "He is the cause of causes, himself being causeless. He is the prime source of existence." These are truly wonderful statements concerning the uncreated Creator. "*Ormazd is invisible*." "He is the Spirit of Spirits."¹ "*He is omniscient*. In his knowledge of the past, present, and future Ormazd is without an equal. It is he alone who is called the all-knowing one. He knows all that is to come, and is aware of the final overthrow of his adversary. He knows the inmost recesses of man's heart, for "no secrets are hid from him."¹

"*Ormazd is the creator and conservator of creation*. He has created the entire universe. Through his wisdom he has brought the world into being and exercises providential care to maintain it. He is the father of man, and it is man's sacred duty to obey his heavenly creator."¹ "*He is all good*." "He is all merciful. The Heavenly Father is the source of mercy."

¹Ibid. pp. 220-3.

"Ormazd is light physically, morally he is truth." "The endless light is emblematical of Ormazd, who dwells therein. All light proceeds from Ormazd."¹

THE HOLY SPIRIT

"Spena Menu is in the Pahlavi equivalent of the Avestan Spenta Mainyu, or the Holy Spirit. Instances may, however, be cited in which the Holy Spirit, here as in the Gathas, seems to have been regarded as a being separate from Ormazd . . . When a man is possessed of the power of Spena Menu, he is able to rout the evil spirit . . . Spena Menu warns man of the temptations of the evil spirit, and inspires him with pious thoughts."¹

Vohuman—"Ormazd is the father of Vohuman, or Good Mind, who is the first, after the godhead, in the entire creation, and, therefore, standing next only to Ormazd himself." . . . "He protects Zarathushtra from the time of the prophet's birth, and helps him in his prophetic work." . . . "Vohuman was one of the bearers of religion from the Deity to Siamak, the son of the first human pair."¹

Here is a specific reference to Adam and Eve, our first parents. These ancient Persian records abound in statements which are confirmatory of our Holy Scriptures; for the God that inspired Abraham and Moses is the God that inspired Noah and Zoroaster.

NO CONFLICT BETWEEN TRUE RELIGION AND TRUE SCIENCE

Also, in fine Persian literature, one does not find any of our modern miserable materialism; either in implication or overt expression. On the other hand all this ancient literature is thoroughly permeated with a most orthodox theism. Remember—profound learning produces profound faith in all the great verities of our Holy Christianity. As history

¹Ibid. pp. 223, 225, 228-9.

unfolds its pages, as archaeology discloses its secrets, and as science becomes sane enough to confine itself to its own vast field of classified and certified facts, one will hear less and less about this imaginary conflict between Religion and Science. For the God of the Bible is also the God of nature, and his great works and his glorious words are in absolute accord, and "the music of the Spheres" and the melodies of Zion fill both earth and Heaven with peace and rapturous joys. The whole trouble arises from the unscientific and unphilosophical nature of irrational speculations of agnostics. The carnally minded little realize this sad fact—*their irrationality on Sacred Subjects*. Infinite love and absolute righteousness are most happily blended for a glorious eternity of ever-increasing celestial blessedness.

"Glory be to the Father, and to the Son, and to the Holy Spirit;

"As it was in the beginning, is now, and ever shall be:

World without end, Amen."

MESSIANIC EXPECTATIONS

It may well be supposed that the Messianic promise which was given to Adam and Eve and repeated to the patriarchs and prophets, and which was fulfilled in the Advent of the Messiah—it may well be supposed that it was also given to Noah, Melchisedec and such men as Zoroaster and Buddha. It is thus easy to account for the wide traditions of antiquity that a great Deliverer would come. There was that fine Jewish prediction: "And I will shake all nations, and the desire of all nations will come: And I will fill this house with glory, saith the Lord of hosts."—Hag. 2:7. When Christ did come all the known world was in expectation; for the nations desired deliverance from the sore plagues of sin, and the Almighty, in ancient times to his greater Gentile fold, had made known his blessed plans of redeeming love. Not only in Judaea was God known; but in all

nations and in all ages the Blessed Lord has had his witnesses.

Also, of Khurdad it is said that he "will drive away his adversary, the demon Tairev, at the time of the Resurrection." There must have been a divine Revelation to these Gentile prophets. Otherwise there would have been no knowledge of a resurrection.

THE ORIGIN OF EVIL

¹Treating the origin of evil, they thought that "the goodness of Ormazd demands that he could on no account be the author of evil." They held that "the all-wise God would not create his own adversary." Consequently, some believed that the "evil spirit . . . exists independent of the good Spirit," and that there were two eternal self-originating powers. But this is utterly unphilosophical. There can be only One Infinite, Absolute, Eternal, Almighty, First Cause—*only One Supreme Being*.

The great Kant lost his way in his Pure Reason and here these ancient theologians lost their way in supposing that there could be two Eternals—two Infinites. We must believe, and necessarily so, that God is the only Eternal and Absolute Personality of Infinite Power, Wisdom and Goodness. All can see that there can be only One such Supreme Being who must be omnipotent, omnipresent and omniscient. It is *Satan's rebellion in Heaven which accounts for the origin of Evil*. He failed to keep the normal equilibrium of his own noble personality. He must have allowed selfishness, or pride, or envy to dominate his will and reason, and make him a rebel to the Divine Majesty. His rebellion destroyed the moral order of the Universe and the loving and felicitous relations among angels and saints—destroyed the blissful harmony and happiness of Heaven. Consequently, the Holy Celestial City of God would be an utter impossibility without a place of perdition for the finally impenitent.

¹Ibid. p. 51.

There must be either a localized hell or a universal hell. But God has prepared a glorious Home for his loyal angels and faithful glorified saints. In these Heavenly Mansions there is neither sin nor sorrow—"no shadow of evil is there." Indeed, the Heavenly Father's loving care for the righteous demands their protection from the incorrigibly wicked. The Lord's first concern—if one may so speak—is to protect in every possible way his faithful and loving children from all harm and from all enemies. The ungodly doom themselves to the outer darkness of eternal woe. "The Lord . . . is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

²Thus the origin and presence of evil can be explained: by the fact that all normal personalities possess, not only an intellectual, emotional and moral nature, but also a volitional nature. Here is where the reformer, Calvin, made his great mistake—he denied the freedom of the will, forgetting the fact that there can be no responsibility where there is no freedom of action; but there is freedom of action, and there is, therefore, a rational account of the origin of evil and a rational basis for accountability.

The Heavenly Father is a God of love—"God is love"—and would gladly open the pearly gates of the New Jerusalem to every intelligent being in his vast Universe; but the wicked hate all good—hate God—and of their own volition make their bed in Hell. It was this awful hatred of the wicked that broke the Saviour's heart as He hung upon the Cross. Sad, sad thought—

The irrationality of sin means the moral wreckage of Reason.

Remember—

God Himself is the glorious explanation of this moral Universe. These vain philosophers and aggressive scientists are blind leaders of the blind, and both are groping about in the ditch of blind Unbelief.

²Ibid. p. 52.

The same mistake was made by these sage theologians of antiquity. They forgot that God created all orders of personality in his own "image" and "likeness," giving them intellectual, emotional, moral, and volitional powers of mind. Most certainly the Almighty knew that some beings would pervert or misappropriate the beautiful and noble nature He had given them, and thus introduce evil into his Universe. Then God had to make choice between two courses that were open: either for the Holy Trinity to remain alone in absolute and solitary grandeur and glory, or to create angels and men. Though foreseeing that some angels and some human beings would betray his confidence and wilfully and wickedly violate the laws of their own being and also sin against infinite Love; yet He chose the latter course, because He loved to surround himself with sentient creatures, and because He saw that the glories and joys of a peopled Heaven would ultimately and vastly—infinately—transcend the sorrows of perdition. Two thousand years ago there was, in Heaven, a multitude which no man could number.

Also, *character is possible only where there is freedom*, and the building of character is a prime consideration of unspeakable importance. Now we see how the Good Lord brings "good out of evil," and as David says: "Surely the wrath of man shall praise Thee."—Ps. 72:10. For only by conflict with evil can character be built up. A few tyrant rulers and wicked priests have sent countless millions of triumphant martyrs singing through the flames on their happy way to Paradise. Thus the devil, his demons and the wicked are helping to glorify the saints of God. It was in the Crucifixion that Christ was glorified and that Christ glorified the Father. Satan's fires purify the saints of the Most High.

Here is where Christian Science blunders egregiously in denying the reality of evil and of perdition, and the real personality of the hating devil. The Papal murderers of the righteous have greatly helped to make "The Noble

Army of Martyrs." A few wicked priests have perfected, in character, countless millions of triumphant and glorified saints.

But these ancient theologians were right when they taught that ultimately, finally and eternally the Good Spirit would overcome the evil spirits. Also, notice that the most ancient of these great Gentile prophets are far more in harmony with our Sacred Scriptures than some of our more modern, unconverted preachers.

Evidently they knew from their Sacred Writings that God, Ormazd, had created our first parents in innocence. It is said in the Genesis account of creation: "And God saw everything that He had made, and, behold, it was very good."—Gen. 1:31. *God has never created evil*: but some of his creatures, such as the devil, the demons and the finally impenitent have fallen into sin, and thus of their *own volition* have become wicked and are continually doing wrong, and eternal wrong-doing necessitates eternal wretchedness.

These Gentile prophets knew about the coming Kingdom of Heaven, the Kingdom of God, "the Kingdom of righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

HEAVEN

The division of heaven, or the celestial realms, into several mansions of Paradise, as recognized in the Avesta, remains unaltered in the Pahlavi . . . The divisions of heaven into the domains of Good Thoughts, Good Words, and Good Deeds, with the highest heaven Garotman, make up the four chief heavens. Endless Light and Best Existence are variants frequently used for Garotman. The several heavens are also known after the names of their locations in space, and are then called the heavens of the Star Region, the Moon Region, the Sun Region, and the Endless Light.

They had fine ideas about the "*Nature of Heaven*." It "is exalted, resplendent, most fragrant, most desirable. It possesses all light, all goodness, all glory, all fragrance, and

all joy" . . . "It is devoid of want, pain, distress, and discomfort, and it is luminous, full of charm and full of bliss" . . . "The supremest happiness—the happiness and pleasure of this world could not bear comparison with the eternal felicities of heaven."

Also they speak of "*Celestial Food*." It "is given to the souls of the righteous ones in heaven as soon as they enter its gates," and there is the "ambrosia, the spiritual food of the angels themselves." In our Bible description of the Holy City, it is said: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. 22:2.

In reference to the intermediate state, between Death and the Resurrection there seems to be no tendency towards the gloomy dogma of the soul-sleepers. But there appears to be a unanimous belief that our dear departed ones are living in the Blessed Presence of their Lord, awaiting with joyous expectation their Resurrection, when they will enter into the fuller blessedness of Heaven with their glorified bodies and their glorified friends.

PURGATORY

But concerning Purgatory there are a few implications and expressions that indicate heresy; but it *should be remembered that we are now treating of what may be called Modern Zoroastrianism*. Also remember that this Purgatory Fraud appeared in the Christian Church in the 4th Century of our Era. Then "Gregory the Great," who died in 604 A.D., "was the first to formulate the doctrine in express terms." It is, therefore, quite possible that modern Zoroastrianism in Persia was affected by back-sliding Christianity; for Rome soon discovered that Purgatory was most easy to work and the most successful money-making machine ever invented by Satan. It can safely be said that there are no traces of this enriching-priest fraud before our

Christian era. *Purgatory is one of Satan's latest and best*—vastly superior to all other fraud schemes for easy money.

Among the punishments in perdition, this one is mentioned: "He who has eaten unlawfully without saying grace, starves eternally of hunger and thirst."¹ This reveals a high degree of public religious sentiment. Even in our modern and Christian country, what thoughtless and thankless multitudes sit down to unblest food! Let our godless materialists know that these ancients were not cave dwellers, but were civilized and educated people that feared and loved God and enjoyed his Blessing. It appears, from this, that grace at table was common among these godly Persians. Can we say as much for Americans in this Christian country? Oh! So many daily eat at well-spread but thankless tables.

Remember we are now in *modern times*, when Pagan Rome is becoming Papal Rome, and when Papal Rome is polluting the Christian Church. Persia is also diluting the great verities of Revealed Religion. Yet, doubtless they knew of our Saviour's Virgin Birth; for they have "Saviours born immediately." They have three virgins and three Saviours and three Millenniums.² During these Millenniums the world will enjoy peace, plenty and prosperity. There will be a World Renovation. These are some modern Parsi deflections from Christianity.

As one reads on and as we approach more modern times, there is an evident deterioration. The writers drift off into myths just as Romanism did when she began to sink into her vile heresies, heresies which mark the departure from the blessed saneness and simplicity of the first few centuries of our Christian Era. Wild fancies, absurd supernatural events are recorded, and an utter recklessness of statement abounds. Marvels and miracles take the place of calm and sober statements of truth. Note—Elsewhere a reference

¹Ibid. p. 280.

²See Vol. 22, p. 659, En. Br.

is made to the sun standing still ten days and nights—one of their exaggerations. Such statements, however, help to confirm the Bible accounts of Joshua and Hezekiah.

Recently there has been a Purgatory idea that fire would so purify the wicked that at last they would be saved. This is just a modern heresy: for as fire only sets the colors in porcelain, so the fires of hell only deepen and establish hatred to God in the hearts of lost sinners. This Universalism is one of the most subtle and difficult of heresies to controvert. It is so plausible and so agreeable to the carnal mind. That is the teaching which suits the Sabbath breaker, the murderer, the adulterer, the thief, the liar. They want liberty to serve Satan now and enjoy the Lord's rewards hereafter. But *it is absolutely impossible "to serve two masters."*

Now Satan and his hosts of demons have had a long experience of their horrible hell with its torments and no one has heard of any of the fiends of perdition asking for pardon and restoration, and they likewise were created in the "image" and "likeness" of God, possessing intelligence, volition, emotion and conscience. No, indeed, they do not want to love the Blessed God of infinite love and absolute justice.

UNIVERSALISM UNCHRISTIAN

Universalism and Unitarianism generally go together, and where they prosper vital godliness and true Christianity disappear. Satan himself was the first Universalist preacher and his text was a falsehood—"And the serpent said unto the woman: 'Ye shall not surely die.'"—Gen. 3:4. Beautiful Eve was his audience, and was too credulous.

These Universalists forget the sad fact that sin petrifies the soul of man, so that the sinner, after resisting the loving invitations of the Holy Spirit, solidifies into an attitude of eternal hatred to his Heavenly Father.

Oh! what a lamentable fate awaits the finally impenitent. Not only is Hell the cavern of flaming horrors, but despair

tortures the soul which solidifies into an attitude of eternal hatred—hating self and God, hating kindred and angels—hating all and being hated by demons. Before the wicked is nothing but an awful eternity of hatred—nothing but hatred and misery. *Dear, dear, dear Reader—“Flee from the Wrath to Come.”* See Matt. 11:28-30.

Further, these so-called liberals, or modernists, forget that you cannot carry on any kind of government without laws, and what good are laws without penalties? Now, the Supreme Ruler has countless myriads of angels as well as vast multitudes of human beings to govern; and there must be both laws and penalties. Indeed, if this Universe were without government, it would be a *universal hell*. Is it not vastly better to have a localized hell where the lawless, the incorrigible and the finally impenitent can be confined?

These Universalists forget that sin and suffering are necessarily correlated; that is wherever there is sin there must be suffering, and that wherever there is suffering, there has been sin, at least in the background. Then according to this law, a million years hence sin will produce suffering. That will be true throughout eternity. Now, as Satan, his demons and his human dupes become *eternal sinners*, they will be *eternal sufferers*. Thus, also, human beings will solidify into an attitude of eternal rebellion against God's wise and just government, and must be eternal sufferers. Therefore, hell will be eternal. Consequently, Universalism and Unitarianism are to be dreaded and opposed as *deadly heresies*. Remember—like the devil and his angels, the lost will eternally hate God and, therefore, will make perdition their dwelling place.

It is well to remember: “All pious men who have worked for the betterment of the universe, are among those that help in bringing about the final renovation. The great work proceeds with greater or lesser success according as mankind are stronger or weaker in the practice of righteousness. In two of his visions the prophet sees a tree with four

and seven branches respectively. The branches are made of different metals and represent the various periods of the religious history of Zoroastrianism. The first and the golden branch represents the golden age of the faith under King Gushtasp, the silver and the steel boughs symbolize a decadence, while the last, depicted by the iron branch, or age of the great catastrophe, is the period of the final overthrow of the empire, the overwhelming cataclysm that threatened to submerge the world except for the triumph of virtue and right. When the mighty work of reclaiming mankind from evil is accomplished, there will follow the Renovation of the universe. Those who work to bring this period nearer are said to be holding communion with Ormazd."

Again the Golden Age is put in the past, and decadence marks the silver, steel and iron ages which follow. Indeed, world-wide experience shows that universal degeneration characterizes the history of the nations.

Dhalla, the author of this book, divides it in five periods as follows:

1. The Pre-Gathic Period.
From the earliest times to about 1000 B. C.
2. The Gathic Period.
About 1000 B. C.
Zoroastrianism in its early missionary stage.
3. The Avestan Period.
From about B. C. 800 to about A. D. 200 at the latest.
4. The Pahlavi Period.
From the third to the ninth century, A. D.
5. A Period of Decadence.
From the seventh to the eighteenth century, A. D.

Now "*Iran sinks before the hordes of Arabs.*" . . . Thus, this very accomplished author wisely puts the Decadence Period during the last ten or eleven hundred years. Evidently and universally downward, morally and spiritually, is the natural trend of humanity when unrestrained by Divine Grace.

"Unbridled luxury, with all its concomitant sins, was imported from foreign lands, and the simplicity of life inculcated by Zarathushtra and zealously upheld by the Dasturs was abandoned. The masses did not escape the contagion of the luxury and vice of the nobility, and the love of simplicity was replaced by a feverish worship of pleasure. The simple habits, fostered by agricultural pursuits, were on the wane; and the entire social fabric of Iran was seriously dislocated. The springs of patriotism were sapped, and the bravery, with which the Persians of old had faced their national foes, was weakened. The age of valour had given place to an age of weakness and decay."—p. 297.

At length a Society was formed for the Amelioration of the Zoroastrians in Persia, and from India a representative was sent into Persia. Libris reported: "He saw them smoking tobacco without any compunction."¹ This anti-tobacco sentiment indicates a very high degree of moral and spiritual life. Even in our own Christian Country, the cigarette alone costs per year over \$700,000,000. Here is a most serious drain and menace. These ancients had fine ideas on moral and religious subjects—vastly in advance of some modern ideas—Just think of our women smoking!

We now see the loathsome degradation of these backsliders—"How are the mighty fallen!" "Bull's urine, or golden water, as it is now called, has become an indispensable article in the purificatory rites and ceremonial ablutions among certain cults in India."¹ This vile rite does not mean so much when we remember that Zoroaster lived about 1000 years before Christ and we are now studying in a Period which is—"From the Seventh to the Eighteenth Century after Christ." It is quite probable that this disgusting use of urine may have been introduced more than 1500 or 2000 years after Zoroaster finished his great work, It is well here to remember that Christianity with its purity

¹Ibid. pp. 297-303.

¹Ibid. p. 309.

and power, its beauty and blessedness, its miracles and glory, so degenerated that in about 500 years after its establishment in the Roman Empire, the world is cursed with the "Man of Sin"—the Papal Beast, Apostate Romanism. Her celibate priests, her nunneries and monasteries became a stench in the nostrils of the world only about 600 years after the death of our Blessed Lord Himself. Both modern Romanism and Hinduism are quite unlike their pure and holy originals—as unlike as hellish Satan is unlike heavenly Gabriel.

At last a reform movement was started which labored to revive the purer and nobler teachings of Zoroaster, and this was their motto: "*Back to the Gathas was the war-cry of the new school.*"¹ The later Avesta texts were declared to render nugatory the pristine purity. An exuberant growth of dogmatic theology and ceremonial observances, they asserted, destroyed the buoyant simplicity of the Gathic teachings, and simply represented a decline from the pure teachings of Zoroaster.

The reformers denounce prayers for the dead. Since the destinies of the dead are settled at death, prayers for them are not only a work of supererogation, they are displeasing to the Divine Majesty. Moreover, since there are untold millions of living persons and interests that we are asked to pray for—millions more than we have the time and strength to pray for—why, then, pray for persons and interests that are absolutely in the care of God Himself and are out of our sphere? Indeed, post-mortem prayers are an affront to High Heaven.

Here is a fine opportunity for our great and good missionaries. They can help these reformers to clear away the modern incrustations of error which for centuries has hidden from India and the world one of the purest, sanest and noblest characters of all history. This rediscovery of the true and divinely inspired Zoroaster, ought to give an im-

¹Ibid. pp. 335-6.

mense impetus to Christian Missions in Asia. May the Heavenly Father grant the Holy Spirit's aid for the sake of our Blessed Lord and Saviour! Amen.

THEOSOPHY

But these modernists have fallen into another delusion—they are vegetarians. But our author wisely adds: "Zoroastrianism, however, has no scruples against a meat diet." Again, the author says: "Although the Zoroastrian Church has never countenanced the vegetarian movement, there are certain occasions when meat diet is avoided."

Remember, also, the author is speaking of the present-day (the 19th and 20th Centuries) theosophical movement. These theosophists affirm that Zoroaster "wrote in a mystic language which conveys a double meaning." The exoteric, or surface meaning, is intended only for the vulgar, and the esoteric which was intended for the initiated—the wise ones of the superior class.

But all such class distinctions are quite unchristian; for it is written: "Knowing this first, that no prophecy of the Scripture is of any private interpretation."—2 Peter 1:20.

In the ancient teachings of Zoroaster there are no indications of a rebirth theory, which means transmigration of souls. This insane heresy must be carefully distinguished from our Blessed Lord's vital doctrine of the *new birth*, which means the happy regeneration from sinner to saint by the Holy Spirit of God. Paul's advice to Timothy is very applicable: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:

"Speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Ti. 4:1, 2.

This awful heresy has been the cause of untold suffering in India and has cost millions of lives. The ignorant and deluded people protecting tormenting insects, poisonous reptiles and beasts of prey, fearing lest they might injure some

ancestor, ignorantly make their own lives most miserable. Only the fiends of perdition could originate such an insane idea. It is no wonder that Pessimism abounds in India and that many regard life as a curse, and look forward longingly to reabsorption into the impersonal *all*, or annihilation. This *cursed transmigration!*

"The theosophists attempt a readjustment of the Zoroastrian doctrine of a personal God, or rather in accordance with their theory of an impersonal God." These pantheistic theosophists imagine that an infinite Divine Personality is an impossibility; they might just as well deny the facts of time and space, because time is eternal and space is boundless. These three infinities are all alike absolutely beyond our comprehension; but, nevertheless, are real in our experiences, and if we deny the reality of Deity because of infinity, we must, for the same reason, deny both time and space. But the normal mind has sane mental conceptions of all three.

God may be defined as the absolute and eternal Personality of infinite power, wisdom and goodness.

These Parsi priests were the "embodiment of holiness and religious power." "Unremitting study of the sacred texts is his paramount duty. Ahura Mazda informs Zarathushtra that he is a real priest who remains awake through the night, seeking knowledge, and adds that he who sleeps through the night, without studying, and yet calls himself a priest, is a liar, and one falsely assuming the priestly office." Priests "celebrated marriages" and "recited final prayers over the dead."¹

But these Parsi theosophists are champions of the modern heresies that have sprung up in recent times and have greatly beclouded the beauty, simplicity, truthfulness and glory of primitive Zoroastrianism.

This great and good man, Zoroaster, that prayed and preached, that labored and lived about 3,000 years ago, is blessedly worthy to be called an inspired prophet of God's

¹Dhalla p. 124.

glorious Gentile Church, and should be placed beside Noah and Abraham, Moses and Isaiah. The Good Lord be thanked for the nobility of his saints in all ages and in all nations. They are a great host. Glory be to the Holy Trinity! But only through the grace of God will the world attain its destiny in a Golden Age of perfection in the coming Millennium.

ASIATIC CIVILIZATION

"The prophet Zoroaster proclaimed one supreme God whom man could address with the warmth of heart as person to person, or as friend to friend. Ahura Mazda is the name of this incomparable and matchless being." Many statements prove that this devout Gentile had revelations similar to those that were given to the prophets of Israel.

Again let one of his fine statements be quoted:

"All right-speaking and right-doing originate in right-thinking, and this, in turn, springs from a pure mind. Purity of mind is the best riches."¹ This ancient Divine is a great rebuke to our modern Gospel-of-gush preachers who vainly assert that it does not matter much what you may believe, if you only act right. These moderns forget that "the mind is the man" and that of man it is said in the Scriptures: "As he thinketh in his heart, so is he."—Prov. 23:7. For lack of thought many take the broad way to perdition. In the song of Moses is this honest exhortation: "O that they were wise, that they understood this, that they would consider their latter end."—Deu. 32:29. Often does the Word of God entreat us to "consider" our ways. This great prophet knew that right-thinking is the great consideration.

There was, for the Gentile Church, the necessity for Divine Revelations similar to those given by the Hebrew prophets and apostles. Moreover, in due time, all nations, Jews and Gentiles, will be united in the Christian Church Universal. Then the prediction of the apostle John will be fulfilled: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15.

¹Zoroastrian Civilization by Maneckji Muscervanji Dhalla, Ph.D., pp. 31, 32.

ACCORDING TO THIS PARSI HIGH PRIEST—

Priests were exempt from military service, enjoyed free medical treatment, received gifts, were gratefully remembered by the farmers, and especially consecrated things were among their perquisites. Also, the priests kept themselves scrupulously clean with daily bathings. Indeed, the ceremonial laws of the Zoroastrians were quite similar to the Levitical laws of the Jews.

Among these people marriage vows were held sacred. Abortion was denounced and the guilty were doomed to suffer in hell. What about our divorce courts and broken families! Marriage, being a divine institution, was incumbent upon both priests and laymen. Our abominable priest celibacy is a world disgrace. It may be said that licensed vice was unknown, and there was no such thing as obscene literature. Would to God! that this could be said of our newspapers, pamphlets, magazines and books. Our sin-saturated literature is really a vile peril to our Christian civilization.

Monogamous marriages, very generally, were the rule, but occasionally polygamy disgraced the rich. Woman was held in honor, though, when occasion required, she shared in the toils of agriculture. Provision was made for the education of boys and girls. There were no child marriages. In education religion had special attention—had first place—secular education was a minor matter. It is not to our credit that in this late year of our Lord, in the higher and more important elements of our Christian civilization, we are behind these primitive peoples. Our Bibleless public schools are a menace, and endanger the well-being of this Great Republic.

NOTE: For further information on the above subject, see Dhalla's fine, excellent work on Zoroastrian Civilization.

Until now we have noticed no mention of heretics; but here it is stated that their "faith was greatly undermined by heretical teachings." From the Deluge in 2348 B.C. to the time of Zoroaster, during a period of about 1600 or 1700

years the world, according to Confucius and other ancients, had its Second Millennium; the third Millennium is still in the future. There are dawns of it in the wonderful missionary operations of our own times. Thank the Good Lord! Yet, at the present time heresies are the bane of Christendom; but the destiny of Christianity is the universal triumph of truth and righteousness—of “Holiness unto the Lord,” which is the God-given motto for his Church Universal.

Of course, there were men like Cain who did not love the Heavenly Father and his blessed service, and taking their clan went away, probably northward.

“His date [Zoroaster’s] is given by the tradition of Mediæval Persia as 660-583 B.C. This is probably four or five centuries too late.”¹ His more probable date is 1000 B.C.

“Zarathushtra preached a spiritual monotheism, centering on the worship of Ahura Mazda, ‘the Wise Lord’. He rejected the *daevas* gods . . . “Hence the old name for gods became a name for devils.”² This is in harmony with the Christian doctrine that the devils originally were angels. Thus the Supreme Being did not create demons. They willingly violated the normal laws of their own being and consequently became self-made demons.

“Over against the Spirit of Good there stands ‘Falsehood’, the power of evil which fights against Good.”²

“Zarathushtra is manifestly concerned here with the tremendous fact of *Choice*. *Free Will is the pivot of his whole theology*. Neither angels nor men ever did good under compulsion . . . God deigns to ‘plead’, but will never coerce. Choice is the supreme fact, and nothing can relieve intelligent beings of their responsibility.”³ Zoroaster was wiser than Calvin; for without freedom there can be no responsibility.

“To men of evil creed belongs the place of corruption.”⁴ Civic unrighteousness characterizes all Papist-priest domi-

The Religious Quest of India by James Hope Moulton, ¹p. 6. ²p. 8. ³p. 27. ⁴p. 47.

nated countries. Examples of this sad statement are some of our great cities and some great nations.

This prophet of Iran must have known of his great predecessor, Abraham, who was called "the friend of God"; for he says: "I cry unto thee . . . Ahura, granting me support as friend gives to friend."¹

"That he (Zoroaster) wrote the Avesta was an assumption current among the Greeks, one of whom saw two million verses of his writing."²

"There is no mistaking the transcendence of Ahura Mazda over all other objects of worship."²

The author, Moulton, says of Zarathushtra: "He was full of deep sympathy with men because he lived much with God."¹

PROOFS OF DEGENERATION

VENDIDAD IS MODERN PARSI PAHLAVI

Moulton says: "It is a distasteful task to dwell on the driveling nonsense which fills so large a part of the Vendidad."³

But it is notorious that the modern Magi insist "upon the religious value of next-of-kin marriages."⁴ The Greeks were horrified at this "practice of mating with sister and even mother."¹ But the Zoroastrians never followed the Magi in this unnatural sin.

Zoroastrianism has also kept clear of asceticism, and her "priests have always been married, and the superior virtue of the married over the celibate has always been an article of faith."¹

The sacred fire on Parsi altars was never allowed to go out, and was regarded as "one of the signs of God and one light from among the many lights of his creation."²

¹Ibid. p. 48. ²pp. 80, 85. ³p. 110. ⁴p. 112.

¹Ibid. pp. 113, 114. ²p. 129.

CONFIRMATION

Every Parsi boy and girl, between seven and fifteen, at a ceremony which is really a confirmation, accepts the following creed:

But "before this investiture the priest recites the Patet, and the child says it also if he knows it . . . Then both of them stand up, and the priest and the child repeat a creed as follows: it must be observed that it is in an unknown tongue," and the child may not know what it means.

"Praised be the most righteous, the wisest, the most holy and the best Mazdayasnian Law, which is the gift of Mazda. The good, true, and perfect religion, which God has sent to this world, is that which Prophet Zoroaster has brought in here. The religion is the religion of Zoroaster, the religion of Ahura Mazda communicated to the holy Zoroaster.

"I praise the good Mazdayasnian religion, which is the religion given by God to Zoroaster."—*Parsi Creed*.

"The Omniscient God is the greatest Lord. Ahriman is the evil spirit that keeps back the advancement of the world. May that evil spirit, with all his accomplices, remain fallen and dejected. O! Omniscient Lord, I repent of all my sins. I repent of all the evil thoughts that I may have entertained in my mind, of all the evil words that I may have spoken, of all the evil actions that I may have performed. May Ahura Mazda be praised. May Ahriman, the evil spirit, be condemned. The will of the righteous is most praiseworthy."¹

Then the priest and the child "repeat together the following Creed":

"O! Almighty, come to my help. I am a worshipper of God. I agree to praise the Zoroastrian religion, and to believe in that religion. I praise good thoughts, good words, and good actions. I praise the Mazdayasnian religion which curtails discussions and quarrels, which brings about kinship and brotherhood, which is holy, and which, of all religions that have yet flourished and are likely to flourish in the

¹Ibid. p. 163.

future, is the greatest, the best and most excellent, and which is the religion given by God to Zoroaster. I believe that all good things proceed from God. May the Mazdayasnian religion be thus praised!"¹ Among the Parsis—"Education is kept in close touch with religion."²

Confucius pleads for good government, Buddha for social service, and Zoroaster for the righteous religion of the Good God—All great Reformers.

THE ZEND-AVESTA; OR THE SCRIPTURES OF THE PARSIS

The word Zend has the general meaning of commentary; but Avesta rather means "Knowledge." In a foot note the author adds: "More literally, 'what is announced', or 'declaration'; approaching the meaning of 'revelation.'"

Both Alexander the Great and the Mohammedans are charged with the burning of many of the Parsis' Sacred Books.¹

A note says—"That the art of alphabetical writing, as practised now by European nations was perfectly understood by the Persians in the sixth century before the Christian Era, we know, now, from the inscriptions of the kings of the Achaemenian Dynasty, such as Cyrus and Darius."²

The Greeks and Romans ascribed to Zoroaster the authorship of this vast literature; but—"The Parsi traditions, it is true, get over this difficulty by asserting that all the twenty-one Nasks (Parts of the Zend-Avesta) were written by God Himself, and given to Zoroaster, as his prophet, to forward them to mankind."¹

While the author is inclined to modify somewhat the foregoing claim that God wrote all the twenty-one Nasks, yet he says: "As to the nature of this revelation, the reader may best learn from the second Gatha, of which a translation will be given in the 7th section of this Essay. He will

¹Ibid. p. 163. ²p. 168.

¹Ibid. pp. 124-5. ²p. 136 note. The Zend-Avesta; Sacred Writings of the Parsis by Prof. Martin Haug, University of Munich.

see that the prophet was believed to have held conversations with God Himself, questioning the Supreme Being about all matters of importance, and receiving always the right answers to his questions. The prophet accordingly, after having been instructed, communicated these accounts of his conversations with God to his disciples and the public at large."¹ "At the present day thousands of Brahmans exist who are able to recite parrot-like with the greatest accuracy, even as to accents, the whole of the Vedas."² Then the author, Haug, adds—"Who wrote them down is quite uncertain." But the author thinks that "in all probability," this Parsi literature was reduced to writing "a thousand years before the beginning of our era."² Professor Haug further thinks that the sacred writings, like the prophecies of the Old Testament, were not given all at once but were communicated from time to time to the Parsi high-priests.

The Gathas are hymns. The author says:

"That they really contain the sayings and teachings of the great founder of the Parsi religion, Spitama Zarathushtra himself, cannot be doubted, as the reader will perceive from a perusal of the larger portion of them, which will be found in the following section."¹

This is the heading of a certain Gatha—

"The revealed thought, the revealed word, the revealed deed of the righteous Zarathushtra." "These ancients evidently believed in verbal inspiration."²

Here is another important statement—

"We learn from them that the Gathas were believed to contain all that was revealed to Spitama Zarathushtra; that he learned them from the choir of the archangels, who sang them to his mental ears, when, in a state of ecstasy, his mind was raised to heaven."²

"It is a metrical speech delivered by Spitama Zarathushtra himself, when standing before the sacred fire, to a numer-

¹Ibid. p. 137. ²p. 138.

¹Ibid. p. 146. ²p. 147.

ously-attended meeting of his countrymen. The chief tendency of the speech is to induce his countrymen to forsake the worship of the diva, or gods, i.e., polytheism, to bow only before Ahura Mazda, and to separate themselves entirely from idolators."¹

Zoroaster taught: "The soul of the righteous attains to immortality, but that of the wicked man has everlasting punishment."² But after a time an inferior "kind of literature grew up when the Zoroastrian religion had already very much degenerated, and its original monotheism had partially given way to the old gods who had been stigmatized and banished by Spitama Zarathushtra, but were afterwards transformed into angels."³

It appears that about 1000 years after the Deluge there had been a tendency to idolatry, that Zoroaster was really a reformer, a restorer of the ancient and true religion which the righteous Noah brought out of the ark and which was propagated by his Sons, especially we may suppose, by Shem, during his long life, and by Abraham, his contemporary. Indeed, we find that the posterity of the great patriarch, as well as the Egyptians, not so many centuries after the Flood, were disgraced by the worship of Idols.

Turning back to pages 257-8 "in the Gathas"—sacred hymns composed by Zoroaster himself—Zoroaster speaks of himself, "and acts throughout as a man who is commissioned by God to perform a great task. We find him placed among men, surrounded by his friends, Kava Vishtaspa, Jamaspa, and Frashaoshtra, preaching to his countrymen a new and purer religion, exhorting them to forsake idolatry and to worship only the living God."

Thus it is evident that the Lord's Gentile Church had great reformers like Luther and Melanchthon, Knox and Wesley. At the great and terrible Day of the Lord, the righteous from all kindreds, nations and tongues will compose vast multitudes whom no man can number. Heaven

¹Ibid. pp. 148-9. ²p. 162. ³p. 262.

will be filled with countless hosts of Gentile, as well as Jewish, saints.

But another kind of literature appeared tending to idolatry, and it, no doubt, "largely contributed towards the deterioration of the religion founded by Spitama Zarathushtra," and "partially reestablished what the prophet endeavoured to destroy." Again this sad fact of deterioration is brought before the reader.¹

"The question of the age of the older parts of the Zend-Avesta is closely connected with the determination of the period at which Spitama Zarathushtra himself lived" . . . "We cannot place his era at a much later date than B.C. 1200 . . ." the larger portion of the Vendidad at about B.C. 1000-900, and that of the later Yasna at about B.C. 800-700. The Pazand portion of the Vendidad is very likely not older than B.C. 500."¹ Thus in about 500 years the Lord's ancient Gentile Church had drifted pretty far from the simple and blessed orthodoxy of the great and good prophet—we may so call him—of Jehovah.

ESSAY IV

THE ZOROASTRIAN RELIGION

Its Origin and Development

"The later tradition . . . has increased the Vedic number of gods to . . . 330 millions." This fact is a striking instance of how unscrupulously and ridiculously the statements of the Vedas have been expanded and exaggerated in later times, which has contributed towards bringing Hinduism into the deplorable state in which we find it now.—p. 276 Notes. During the last 3000 years the minds of men have wandered far from the thoughts and ways of God. "And even as the people did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient."—Rom. 1:28.

¹Ibid. p. 263.

¹Ibid. p. 264.

Of course, occasionally in the hymns, a tendency is seen towards reestablishing monotheism. For instance, in the "Rigveda 1:164, 46 . . . it is said that the wise men understand by the different gods only one being." The human mind in a normal attitude intuitively recognizes only One Supreme Being as the all-glorious Unity of the Holy Trinity.

"In the legends of the Iranians, as extant in the Zend-Avesta and Shahnamah, he was the king of the golden age and the happy ruler of the Iranian tribes."¹ There is the constant backward look to the *golden age of antiquity*.

"The opinion so generally entertained now that Zarathustra was preaching a Dualism, that is to say, the idea of two original independent spirits, one good and the other bad, utterly distinct from each other, and one counteracting the creation of the other—is owing to a confusion of his philosophy with his theology. Having arrived at the unity and indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity, and even of modern times, viz., how are the imperfections discoverable in the world, the various kinds of evils, wickedness, and baseness, compatible with the goodness, kindness, and justice of God?"²

This great question is answered by recognizing the free will of man. The self-determining power possessed by all created intelligences, explains fully the problem. Also it is well to read the Book on Job.*

"While Ameshaspentas, in Zarathushtra's eyes, represented nothing but the qualities and gifts of Ahura Mazda, Sraosha seems to have been considered by him as a personality. He is the angel who stands between God and man, the great teacher of the good religion, who instructed the prophet in it. He shows the way to heaven and pronounces judgment on human actions after death."²

¹Ibid p. 277.

²Ibid. p. 303. ²pp. 307, 309.

*See answer to this great question on former page 60.

Is not this the Angel of the Covenant of the Old Testament?

Is not this the New Testament Judge Supreme of the Great Judgment Day? Is not this our Blessed Lord?

"The Zoroastrian idea of the Devil and the infernal kingdom coincides entirely with the Christian doctrine. The Devil is a murderer and father of lies according to both the Bible and the Zend-Avesta."

"The Magi seem still to cling to the prophet's doctrine of the Unity of the Supreme Being." But finally "the Unity of the Supreme Being was lost, and Monotheism was superseded by Dualism." The missionaries will destroy that heresy.

"The idea of a future life, and the immortality of the soul, are expressed very distinctly already in the Gathas, and pervade the whole of the later Avesta literature."¹

"Closely connected with this idea is the belief in Heaven and Hell, which Spitama Zarathushtra himself clearly pronounced in his Gathas." Heaven is called paradise and Hell is called house of destruction.

"Between Heaven and Hell is Chimvat Peretu, the bridge of the gatherer, or the bridge of the Judge . . . which the souls of the pious alone pass, while the wicked fall from it down into Hell."

"The belief in the Resurrection of the body at the time of the last judgment also forms one of the Zoroastrian dogmas."¹

Also, "the resurrection of the dead was a common belief of the Magi long before the commencement of our Era."² A foot note says: "Suicide is, according to Zoroastrian doctrine, one of the most horrible crimes, belonging to the class of deadly sins. To the same class belongs adultery. The committal of such sins leads straight down to hell, whence no Ijashne can release the soul."

¹Ibid. p. 311. ²p. 312.

In the more modern ceremonies of Hinduism the cow is held sacred and in some most disgusting ceremonies cow's urine and bull's urine are drunk and cow dung is externally applied. *Heathenism is vile. The devil always degrades his dupes.* During the last half-century he has been making monkeys and apes of humans. By this time humanity ought to know our ancestry and "be able to stand against the wiles of the devil."—Eph. 6:11.

Very frequent mention is made about our *thoughts*, and *words* and *deeds*—a triad well-worth pondering over daily.

Probably the sacred fire among the Parsis was in imitation of the Shechinah which dwelt between the Cherubim in the most Holy Place in the tabernacle and in Solomon's Temple. To the Jews it was a sign of the visible Presence of the Most High. Was it not the Presence of the Saviour, who was the Angel of the Covenant? Or was it the Presence of the Holy Spirit whose symbol appears to be Fire?

FINALLY

That ancient prophet, Zechariah, with triumphant faith looked beyond the Babylonian Captivity, beyond the dark centuries immediately preceding the Advent of our Blessed Lord, beyond the cruel Ten Persecutions of Pagan Rome, and beyond the Dark Ages and the Sad Ages when for over one thousand years, Papal Rome made it her special vocation to burn untold millions of Bibles and Christians—this holy man of God peering through the deep and dismal darkness of long centuries of diabolical supremacy, saw the ultimate and glorious triumph of our Holy Christianity when the Church Militant, as God's Kingdom of Heaven on earth, would establish "righteousness, and peace, and joy in the Holy Ghost" in all nations, kindreds and tongues to the unspeakable good of mankind and the eternal glory of the Holy Trinity.

Listen to the hopeful announcement of the inspired prophet:

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar.

"Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts."—Zech. 14:20, 21.

Here the Good Lord informs his Church Militant that in the coming Golden Age of Millennial glory, in world-wide peace and plenty, holiness and happiness, the supremacy of the Blessed Gospel of the Captain of our Salvation, will be signified by the fact that on the bells of the horses of the rich and great, "Holiness unto the Lord" will be written, and also upon the "pots" in the homes of the humble poor. That means that "Holiness" will be the dominating desire of all classes of people from the mighty in their places of power to the lowly in their humble dwellings. Then all nations, kindreds and tongues will have the motto which Jehovah gave his ancient Church, and through her, He gave it to his Church Universal. Therefore, the time is coming when "Holiness unto the Lord" will permeate and dominate all orders of society in both Church and State the whole world over.

According to Confucius a good while before his time there was a Golden Age. That would be after the Flood and after the Confusion of Tongues and before the time of Zoroaster who was really a reformer. The awful lessons of the Flood and the *stupendous miracle of the tongues*, which none could deny or explain away, held these Shemites, Japhethites and Hamites to the true worship of the living God for about a thousand years—the world's second Millennium—so that this most ancient literature is theistic and orthodox and shows no traces of either the agnostic or the moral leper.

"Therefore, with angels and archangels, and with all the company of Heaven, we laud and magnify thy glorious name evermore praising Thee" with the seraphim who veil their faces and their feet in the All-glorious Presence.

"And one cried unto another and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Is. 6:3.

"Heaven and earth are full of thy glory"

—Therefore—

*"Glory be to the Father, and to the Son,
and to the Holy Ghost;*

*As it was in the beginning, is now, and
ever shall be:*

World without end.

Amen and Amen."

"Purity of Mind is the Best Riches."

—Zoroaster.

PART III

“The sensual man is a slave to his passions, and
Pleasure-seeking is degrading and vulgar.”

—Buddha.

BUDDHA

"Here was a man who, without setting up an elaborate organization, despising wealth, and trusting only to the contagion of great ideas, exerted an influence which is still potent in the hearts of half the human race."¹

This is a great rebuke to our Materialistic age which is money mad and pleasure mad. This is a selfish age of low materialistic ideals.

It is calculated that he was born 568 B.C., and died 488 B.C. He was of the Sakya clan, north of Benares, and his father's name was Suddhodana which means Pure Rice.

"Thus the boy grew up, proud of race, strong in body, quick in imagination, not uninstructed in Vedic learning, and alive to the political and social movements of the day."²

But he saw the poverty and misery of the poor. He saw

"Age and want," that "ill-matched pair,"

and his sympathetic spirit sank into a settled sadness. How could he enjoy palace pleasures and lordly luxuries while sick and starving and dying multitudes—while rotting lepers—lay in the streets? He must leave the mansions of the rich and take his place with the poverty-stricken outcasts and beg with the beggars. Therefore, he could say of himself—

"I have fed my body on mosses, grasses; I have lived upon the wild fruits and roots of the jungle, eating only of fruit fallen from the trees. I have worn garments of hemp and hair, as also foul clouts from the charnel-house, rags from dust heaps. I have wrapped myself in the abandoned skins and hides of animals; covered my nakedness with lengths of grass, bark and leaves, with a hatch of some wild animal's mane or tail, with the wing of an owl. I was also a plucker

¹Gotama Buddha, by Kenneth J. Saunders, Literary Secretary of Y. M. C. A., India, Burma and Ceylon, p. vii, Foreword. ²p. 14.

out of hair and beard and practiced the austerity of rooting out hair from head and face. I took upon myself the vow always to stand, never to sit or lie down. I bound myself perpetually to squat upon my heels, practiced the austerity of continual heel-squatting. A thorn-sided one was I; when I lay down to rest, it was with thorns upon my side."

"I betook myself to a certain dark and dreadful wood and in that place made my abode. And there in the dark and fearsome forest such horror reigned, that the hair of whomsoever, not sense subdued, entered that dread place, stood on end with terror."¹

He was an heroic soul possessing unconquerable strength of character and profound sympathy with suffering humanity. He fasted till his body was well-nigh wasted away.

HIS GREAT BLESSING

"On a clear, still evening in the month of May, at the time known in India as 'Cowdust', when the air is golden and the heat of the day has begun to abate, he sat at the foot of the bo-tree and setting his teeth, once more made a resolution which afterward he commended to his followers: 'Though skin, nerves and bone should waste away, and life blood itself be dried up, here sit I till I get enlightenment'. The sun had not set before victory was won, and the institution which is the gospel of Gotama Buddha had dawned upon his mind. 'When this knowledge had arisen within me, my heart and mind were freed from the drug of lust, from the drug of rebirth, from the drug of ignorance. In me, thus freed, arose knowledge and freedom, and I knew that *rebirth was at an end*, and that the goal had been reached'. There broke from the seeker a song of victory which still stirs a deep chord in us and is one of the great peans of religious literature."¹

Buddha had great victories over Mara—our Satan. This

¹pp. 10, 11.

¹Ibid. pp. 20, 21.

was the great crisis of his life. Then the Lord set him apart, consecrated him, to his blessed mission of love and sympathy to the human race. He was sanctified and ordained as one of the world's greatest evangelists. On the day of Pentecost the Christian Church was born. On the Damascus road, the persecuting Paul was arrested and then converted and appointed the apostle to the Gentiles. Also, on Monday, January 1, 1739, when the Holy Spirit in power descended upon the two Wesleys, Whitefield, the clergymen present and about sixty of the brethren—then Methodism was born and the great Revival of the 18th century commenced.

In like manner from this wonderful baptism under the Bo-Tree by the Holy Spirit, Gotama went forth on his glorious mission of Evangelism, and a large part of the human race has been reached. Now, when the Christian missionaries have rescued the real Buddha from the vast mass of superimposed heresies and delusions, and the true Buddha has been restored to his high place of world influence, what millions of human beings will be brought into the kingdom of God!

Buddha, as a "noble youth," starts out on the "Noble Eight-Fold Path: 'Right Views, Right Aspirations, Right Speech, Right Conduct, Right Means of Livelihood, Right Effort, Right Mindedness, and Right Rapture.'" "Men desire wrongly because they think wrongly. The first stage in the path is right thinking."

Gotama taught—

"That all things from a cause are sprung,
That hath the Teacher shown:
How each shall to its ending come:
This, too, he hath made known."²

Gotama believed in God as the creator of all. He was thoroughly theistic in his teaching.

"One of the great services which Gotama Buddha did to his native land was to show that nobility is not a matter of

¹Ibid. p. 31. ²Ibid. p. 35.

birth, but of conduct; a lesson which she has not as yet fully assimilated."

Very touching is the story of the scavenger, Sunita—with humanity and tenderness Gotama treated him. Sunita says:

"Humble the clan wherein I took my birth,
And poor was I, and scanty was my lot;
Mean task was mine, a scavenger of flowers.
One for whom no man cared, despised, abused,
My mind I humbled and I bent the head
In deference to a goodly tale of folk.
And then I saw the All-Enlightened come,
Begirt and followed by his bhikkhu train,
Great Champion ent'ring Magadha's chief town.
I laid aside my baskets and my yoke,
And came where I might due obeisance make,
And of his loving kindness just for me,
The chief of men halted upon his way.
Low at his feet I bent, then standing by,
I begged the Master's leave to join the Rule
And follow him, of every creature chief.
Then he whose tender mercy watcheth all
The world, the Master pitiful and kind,
Gave me my answer: 'Come, Bhikkhu!' he said.
Thereby to me ordination given."²

Gotama's sweet simplicity of life, gentleness of heart and his gracious consideration of others, have won for him a large place in the confidence, respect and affection of the world.

"By discipline of holy life, restraint
And mastery of self: hereby a man
Is holy; this is holiness supreme!"³

The author says:

"We love him for his amazing courage, for his sweet reasonableness, for his quiet dignity, for his tenderness to all living things, for his moral earnestness, and not least

²Ibid. p. 54. ³pp. 53, 54.

for his sturdy protest against unworthy ideas of God and of religion.”¹

He was a faithful follower of the true God and a *revivalist* of the Holy Faith preached by Noah and Zoroaster. He died in peace, resting on the bosom of Infinite Love.

“Gotama’s real attitude to Brahma is probably best indicated in *Tevijja Sutta*, where he laughs at the Brahmin claim to have communion with Brahma and says in immortal words, ‘To pervade the world with kindness, pity, sympathy, and equable feelings—that is the way to union with Brahma!’ ”²

Brahmanism is one of the most abominable heresies of India. It no doubt had its origin when serious apostacies arose after the great Reformation under Zoroaster, and for long centuries has been the cause of much misery. Indeed, the blessed Buddha hotly and constantly opposed its cruel selfishness and meanness, its proud self-centered aggressiveness. This curse of India greatly hinders the good work of the Christian missionaries.

Under the Bo-Tree this heroic-hearted and noble-minded, this sympathetic soul and saintly prophet of the Lord, was sanctified throughout “spirit and soul and body” to be the world’s great evangelist of nations and centuries, and as a lover of mankind to spend and be spent in sharing the poverty, want and wretchedness of the poor and suffering outcasts of humanity. Like his Blessed Lord, he went forth, not to be ministered unto, but to minister, and God has given him a monumental ministry that has inspired and blessed millions and will be a preeminent Christianizing influence to the end of time.

“He who has entered Nirvana has attained Buddhahood: he has acquired the highest bliss; he has become that which is eternal and immortal.”¹ Evidently Nirvana does not always mean personal annihilation. May it not be similar

¹Ibid. p. 68. ²p. 87.

¹The Gospel of Buddha According to Old Records, by Paul Carus, Fifteenth Printing, p. 4.

to our Christian idea that God dwells in us and we dwell in Him? The immanence of God is recognized in present-day philosophy.

"To grow rich and lose religion is not true gain. But he who possesses all three, power, wealth, and religion, enjoying them in discretion and with wisdom, him I call a great master."² This shows the great wisdom of Buddha.

"Better than sovereignty over the earth, better than living in heaven, better than lordship over all the worlds, is the fruit of holiness." That truly is a divine statement. "Holiness unto the Lord" is the God-given motto for his Church Universal.

"The holy Buddha replied: 'I have obtained deliverance by the extinction of self; that is, the complete victory over selfishness. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright. I now desire to found the Kingdom of truth upon earth, to give light to those who are enshrouded in darkness, and to open the gates of immortality to man!' " These are noble sentiments. Mark—Buddha preached the immortality of the soul and the destruction of selfish self. The proud know not that "the love of money is a root of all evil." The deliverance from selfishness is one of the greatest triumphs of Christianity.

"Truly, the Blessed One has founded the Kingdom of righteousness. The Blessed One has moved the earth; he has set the wheel of Truth rolling, which by no one in the universe, be he god or man, can ever be turned back. The Kingdom of Truth will be preached on earth; it will spread; and righteousness, good will, and peace will reign among mankind."² Thus, like Isaiah and the prophets, Buddha had visions of the Millennium. He, therefore, must have had divine Revelations from the All-Father. Also, in his statements, he is in perfect harmony with the Holy Scriptures

²Ibid. p. 20.

which predict that for one thousand years the Gospel of the Son of God will not be a failure, but will be believed and obeyed everywhere, and will fill the earth with truth and righteousness.

"And the gospel of the Blessed One increased from day to day, and many people came to hear him and to accept the ordination to lead thenceforth a holy life for the sake of the extinction of suffering."³ Buddha knew that sin and suffering were inseparable as well as holiness and Heaven.

"Surrender the grasping disposition of your selfishness and you will attain to that sinless calm state of mind which conveys perfect peace, goodness, and wisdom."⁴ Buddha was one of the great preachers of antiquity, and he constantly denounced selfishness which today is the *curse of our country—the curse of the world*.

And he says further: "Cultivate good-will without measure toward the whole world, above, below, around, unstinted, unmixed, without any feeling of making distinctions or of showing preferences."

"This state of heart is best in the world. It is Nirvana."¹ Evidently, Buddha's Nirvana did not mean absorption into the Great-All, but it did mean a holy life of loving sacrifice. Also this ancient prophet here reminds one of Paul's wonderful love chapter—1 Cor. Ch. 13. The selfish, close-communion Brahman with his cruel exclusiveness is no follower of the big-hearted, generous, loving Buddha who exhorts all "to abandon all wrong-doing, to lead a virtuous life, and to cleanse one's heart. This is the religion of all Buddhas."² This resembles the apostle's definition of—"Pure religion and undefiled," which is found in James 1:27. Undoubtedly they were both inspired by the same Holy Spirit.

Today these teachings are much needed even in this, our Christian country, which seems to be *pleasure-mad* and

¹Ibid. pp. 37, 38. ²p. 43. ³p. 48. ⁴p. 55.

¹Ibid. p. 55.

money-mad. We surely need a Buddha to preach to us the great doctrine of self abnegation. Oh! may India soon return to the truly Christian teachings of the divinely-inspired Buddha; for essentially primitive Buddhism is primitive Christianity.

A certain rich man, named Anathapindika, said: "My heart yearns to do what is right and to be a blessing to my fellow-beings. Let me ask you—Must I give up my wealth, my home and my business enterprises, and like you go into homelessness in order to attain the bliss of a religious life?"

"And the Buddha replied: 'The bliss of a religious life is attainable by him who walks in the noble eight-fold path. He that cleaves to wealth had better cast it away than allow his heart to be poisoned by it; but he who does not cleave to wealth, and possessing riches, uses them rightly, will be a blessing unto his fellow-beings.'"

"I say unto thee, remain in thy station of life and apply thyself with diligence to thy enterprises."¹ The above counsel is perfectly sane.

This case reminds one of the rich young man that came to our Lord, and Christ, seeing that his heart was in his wealth, gave different advice to a different case.

AVOIDING THE TEN EVILS

Buddha said: "All acts of living creatures become bad by ten things, and by avoiding the ten things they become good. There are three evils of the body, four evils of the tongue, and three evils of the mind.

"The evils of the body are, murder, theft, and adultery; of the tongue, lying, slander, abuse, and idle talk; of the mind, covetousness, hatred, and error. I teach you to avoid these ten evils:"

"I. Kill not, but have regard for life.

²p. 46.

¹Ibid. pp. 61-2.

"II. Steal not, neither do ye rob; but help everybody to be master of the fruits of his labor.

"III. Abstain from impurity, and lead a life of chastity.

"IV. Lie not, but be truthful. Speak the truth with discretion, fearlessly and in a loving heart.

"V. Invent not evil reports, neither do ye repeat them. Carp not, but look for the good sides of your fellow-beings, so that you may with sincerity defend them against their enemies.

"VI. Swear not, but speak decently and with dignity.

"VII. Waste not the time with gossip, but speak to the purpose or keep silence.

"VIII. Covet not, nor envy, but rejoice at the fortunes of other people.

"IX. Cleanse your heart of malice and cherish no hatred not even against your enemies; but embrace all living beings with kindness.

"X. Free your mind of ignorance and be anxious to learn the truth, especially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray so that you shall not find the noble path that leads to life eternal."¹ The foregoing statements abound in fine Christian sentiments, and resemble our Ten Commandments.

THE PREACHER'S MISSION

"The robe of the Tathagata (Preacher) is sublime forbearance and patience."

"The preacher must propound the truth with unshrinking mind."

"All who come to hear the doctrine, the preacher must receive with benevolence, and his sermon must be without invidiousness."

"The preacher must not be prone to carp at others."

¹Ibid. pp. 106-7.

"Clad in a clean robe, dyed with good color, with appropriate undergarments he must ascend the pulpit with a mind free from blame and at peace with the whole world."

"A preacher must be full of energy and cheerful hope, never tiring and never despairing of final success."

"Receive the good law of truth, keep it, read and reread it, fathom it, promulgate it, and preach it to all beings in all quarters of the universe."

"The Tathagata is not avaricious."

"When the Blessed One had thus spoken, the disciples said:

"We shall do, O Lord, what the Tathagata commands. We shall fulfill his behest; the Lord shall find us obedient to his words.'"¹

The foregoing reminds one vividly of the modern charges given to young ministers as they enter the sacred office as preachers of the Gospel of our Blessed Lord. It is to be feared that some do not keep their ordination vows. *The Lord have mercy on them!* Are they not hypocrites?

The following sounds like a Christian conversion—"The diseased Vhikkshu, on hearing these words, turned to the Buddha and confessing his ill-natured temper repented and with a heart cleansed from sin did reverence to the Lord."²

BUDDHA'S LAST DAYS

"And Ananda, suppressing his tears, said to the Blessed One: 'Who shall teach us when thou art gone?'"

"And the Blessed One replied: 'I am not the first Buddha who came upon earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at

¹Ibid. pp. 107, 110. ²p. 191.

the climax, glorious at the goal; in the spirit and in the letter. He will proclaim a religious life, wholly perfect and pure; such as I now proclaim. His disciples will number many thousand, while mine number many hundred.' ”
Surely this was a prediction of the Coming of the Saviour.

“Ananda said: ‘How shall we know him?’ ”

“The Blessed One said: ‘He shall be known as the Mail-reya, which means “He whose name is kindness.” ’ ”¹ The wise men that came from the East to worship the Babe in Bethlehem, had many saintly-souled predecessors who doubtless had intuitions and Revelations of the Advent of the Son of God for the deliverance of humanity from sin, death and hell.

“So long, Ananda,” said the Blessed One, “as the Vriji holds these full and frequent public assemblies, they may be expected not to decline but to prosper. So long as they meet together in concord, so long as they honor their elders, so long as they respect womanhood, so long as they remain religious performing all proper rites, so long as they extend rightful protection, defence and support to the holy ones, the Vriji may be expected not to decline, but to prosper.”¹

“Therefore, Vhikkshus be full of faith, modest in heart, afraid of sin, anxious to learn, strong in energy, active in mind, and full of wisdom.”¹

“The mind set round with intelligence is freed from the great evils of sensuality, selfishness, delusion, and ignorance.”

BUDDHA CONTINUED

“Hell is destroyed for me, and rebirth as an animal, or a ghost, or in any place of woe. I am converted; I am no longer liable in a state of suffering, and am assured of final salvation.”¹

“Chunda prepared rice cakes and a quantity of dried boar’s wort.”²

¹Ibid. pp. 217-8.

²Ibid. pp. 192-4. ²pp. 211-2.

"When the Blessed One had eaten the food prepared, . . . there fell upon him a dire sickness, and sharp pains fell upon him even unto death. But the Blessed One, mindful and self-possessed, bore it without complaint."²

"The truth will be propagated, and the Kingdom of truth will increase for about 500 years. Then for a while the clouds of error will darken the light, and in due time another Buddha will arise, and he will reveal to you the self-same Eternal truth which I have taught you."³ Buddha was certainly a prophet of the Lord.

The last words of the dying Buddha to his sorrowful disciples were these: "*Work out your own salvation.*"¹

How like Paul's exhortation to the Philippians: "Work out your own salvation with fear and trembling."—Phil. 2:12.

THE REBIRTH HERESY

This transmigration delusion is one of the most insane, abominable and heathenish ideas ever propagated by Satan. It both tortures and degrades the poor deluded Hindus. It indicates an appalling degeneration—apostacy from the blessed teachings of Zoroaster.

MEETINGS

In Northern India the rainy season is from June to October. At that time shramanas, evangelists, cannot go about the country in their mission work. Then the disciples gather round their teachers and receive instruction. "In Ceylon, where these same months are the fairest season of the year, Buddhists come together and live in temporary huts, holding religious meetings in the open air, reading the Pitakas and enjoying the jatakas, legends, and parables of Buddhism."¹ It appears that Methodists and Presbyterians in the Southern States of our country, cannot claim the honor of having originated Camp Meetings.

¹Ibid. pp. 199-200. ²pp. 211-2. ³pp. 217-8.

THE BUDDHIST SABBATH

"The Uposatha days [Sabbaths] are the four days in the lunar month—when the moon is full, or new, or half way between the two. It is the fourteenth day from the new moon (in short months), and the fifteenth day from the full moon (in the long months), and the eighth day from each of them."¹ These facts are worthy of note. Here there is reference to the Seventh day and to the eighth day—to the Jewish Sabbath and to the Christian Lord's Day. There must have been numerous and full divine Revelations to these ancient Gentile saints. It is well to remind ourselves frequently that the great argument of Paul the apostle to the Gentiles, is that Christ, as the High Priest after the order of Melchisedec to the vast Gentile world, was in a far more extensive realm of his high Mediatorial Office than when as a High Priest after the lesser order of Aaron, He ministered to the Jews.

THE STORY OF DIRGHAYU

A dispute having divided the followers of Buddha into two factions and hoping to end the strife, the Blessed One (Buddha) told the following anecdote:

"In former times there lived at Benares a powerful king whose name was Brahmadatta of Kashi; and he went to war against Dirgheti, the king of Kosila; for he thought, the Kingdom of Kosila is small and Dirgheti will not be able to resist my armies.¹

"And Dirgheti, seeing that resistance was impossible against the great host of the king of Kashi, fled, leaving his little kingdom in the hands of Brahmadatta, and having wandered from place to place, he came at last to Benares, and lived there with his consort in a potter's dwelling outside the town.

"And the queen bore him a son and they called his name Dirghayu.

¹The Gospel of Buddha, by Paul Carus, Fifteenth Printing, pp. 90-94, XXXVIII.

"When Dirghayu had grown up, the king thought to himself: 'King Brahmadatta has done us great harm, and he is fearing our revenge; he will seek to kill us. Should he find us he will slay us all three'. And he sent his son away, and Dirghayu having received a good education from his father, applied himself diligently to learn all arts, becoming very skillful and wise.

"At that time the barber of King Dirgheti dwelt at Benares, and he saw the king, his former master, and being of an avaricious nature betrayed him to King Brahmadatta.

"When Brahmadatta, the King of Kashi, heard that the fugitive of Kosila lived with his wife, unknown and in disguise, a quiet life in a potter's dwelling, he ordered him and his queen to be bound and executed; and the sheriff, to whom the order was given, seized King Dirgheti and led him to the place of execution.

"While the captive king was led through the streets of Benares, he saw his son who had returned to visit his parents, and, careful not to betray the presence of his son, yet anxious to communicate to him his last advice, he cried: 'O Dirghayu, my son! Do not look long, do not look short, for not by hatred is hatred appeased; hatred is appeased by not hatred only.'

"The king of Kosila was executed together with his wife, but Dirghayu, their son, bought strong wine and made the guards drunk. When the night arrived he laid the bodies of his parents upon a funeral pyre and burned them with all honors and religious rites.

"When King Brahmadatta heard of it, he became afraid; for he thought, 'Dirghayu, the son of King Dirgheti, will take revenge for the death of his parents, and if he espies a favorable occasion, he will assassinate me'.

"Young Dirghayu went to the forest and wept to his heart's content. Then he wiped his tears and returned to Benares. Hearing that assistants were wanted in the royal

elephants' stables, he offered his services and was engaged by the master of the elephants.

"And it happened that the king heard a sweet voice ringing through the night and singing to the lute a beautiful song that gladdened his heart. And having inquired among his attendants who the singer might be, he was told that the master of the elephants had in his service a young man of great accomplishments, and beloved by all his comrades. They said, 'He was wont to sing to the lute, and he must have been the singer that gladdened the heart of the king'.

"And the king ordered the young man before him, and being much pleased with Dirghayu, gave him employment in the royal castle. Observing how wisely the youth acted, how modest he was and yet punctilious in the performance of his work, the king very soon gave him a position of trust.

"Now it came to pass that the king went a-hunting and became separated from his retinue, young Dirghayu alone remaining with him. And the king, worn out from the hunt laid his head into the lap of young Dirghayu and slept.

"And Dirghayu thought: 'This King Brahmadata has done us great injury; he robbed us of our kingdom and slew my father and my mother. He is now in my power'. Thinking thus, he unsheathed his sword.

"Then Dirghayu thought of the last words of his father: 'Do not look long, do not look short. For not by hatred is hatred appeased. Hatred is appeased by not hatred alone'. Thinking thus, he put his sword back into the sheath.

"The king became restless in his sleep and he awoke, and when the youth asked: 'Why do you look frightened, O king?' he replied: 'My sleep is always restless because I often dream that young Dirghayu comes upon me with his sword. While I lay here with my head in your lap I dreamed the dreadful dream again; and I awoke full of terror and alarm'.

"Then the youth laying his left hand upon the defenseless king's head and with his right hand drawing his sword

said: 'I am Dirghayu, the son of Dirgheti, whom you have robbed of his kingdom and slain together with his wife, my mother. The time for revenge has come'.

"The king, seeing himself at the mercy of young Dirghayu, raised his hands and said: 'Grant me my life, my dear Dirghayu, grant me my life, my dear Dirghayu'.

"And Dirghayu said without bitterness or ill-will, 'How can I grant you your life, O King, since my life is endangered by you? It is you, O King, who must grant me my life.'

And the king said: 'Well, my dear Dirghayu, then grant me my life, and I will grant you your life'.

"Thus, King Brahmadatta . . . and young Dirghayu granted each other life and took each other's hands and swore an oath not to do any harm to each other.

"And King Brahmadatta of Kashi said to young Dirghayu: 'Why did your father say to you in the hour of his death: "Do not look long, do not look short, for hatred is not appeased by hatred. Hatred is appeased by not hatred alone"—what did your father mean by that?'

"The youth replied: 'When my father, O King, in the hour of his death said: "Not long," he meant, "Let not your hatred last long." And when my father said, "Not short," he meant do not be hasty to fall out with your friends. And when he said, "For not by hatred is hatred appeased; hatred is appeased by not hatred," he meant this: You have killed my father and mother, O King. If I should deprive you of life, then your partisans would deprive me of life; my partisans again would deprive those of life. Thus by hatred, hatred would not be appeased. But now, O King, you have granted me my life, and I have granted you your life; thus by not hatred has hatred been appeased.

"Then King Brahmadatta of Kashi thought: 'How wise is young Dirghayu that he understands in its full extent the meaning of what his father spoke so concisely'. And the

king gave him back his father's kingdom and gave him his daughter in marriage."

THE RELIGION OF THE VEDAS

The Vedas are "the most ancient sacred literature of the Hindus." "The Vedic period is conservatively estimated at from about 1500 to 1000 B.C." The Rig-Veda, the oldest and most important, comprising more than a hundred books and one of these containing "more than a thousand hymns." "The Yajur Veda comprising liturgical and ritualistic formulæ in verse and prose," etc. "The Sama Veda has hymns, many of which are also in the Rig-Veda for which musical notation is added or indicated." "The Atharva Veda in verse and prose, comprising charms, prayers, curses, spells, etc., as well as some theosophic and cosmogonic hymns," must be mentioned.

According to Bloomfield "Brahmanism, in its manifold aspects, is to this day the religion of about 200 millions of people in India herself."¹ According to the same author, though "there are no absolutely reliable statistics as to the number of Buddhists upon the surface of the earth, 300* millions may be regarded as a conservative estimate of the number of people who either are Buddhists, or whose religion has been shaped by Buddhist ideas."²

Metempsychosis, which is the transmigration of souls; suttee, which is the burning of widows, abolished in 1829; and caste which is the great present-day curse of India; also the car of Juggernaut—these are some of the evils endured by afflicted India. No wonder India is pessimistic; for it is dominated by "Brahminical hierarchy, sacerdotalism, caste; infinitely diversified polytheism and idolatry; cruel (and filthy) religious practices and superstitions," and degrading caste literally torture down-trodden millions in India.¹

*The above is probably an overestimate. Whitaker's Almanack, 1927, gives only 138,031,000. Recently, even in India, Buddhism has greatly decreased.

The Religion of the Vedas, by Maurice Bloomfield, Professor of Sanskrit, Johns Hopkins University, ¹Ibid. p. 2. ²p. 3.

According to Bloomfield, "the most important religious ideas of the Rig-Veda," "it is likely," "existed a long time before 1600 B.C." Further he says, "There lies before us a period of thousands of years of the religious thought and practice of the most religious people in the history of the world."² Further, the author affirms that a "plainly evident relationship" existed between the Hindu "Veda and the Persian Avesta, the most ancient and sacred books of the two peoples." "*No student of either religion questions that they drew largely from a common source.*" This must refer to the Noah Sacred Writings. Even the languages of the Hindu Veda and the Persian Avesta, "the respective bibles of the two peoples, are mere dialects of the same speech."³

"It is made plain that the Hindus, then as now, took an intensely religious view of their lives."⁴

"The Buddhist Emperor, Asoka, 250 years before Christ, had the spirit of perfect religious freedom. Emperor Akbar, Prince Dara Shukoh, and Raja Rammohun Roy are another trifolium of this sort. The last named enlightened prince wrote, in 1824, a book entitled *Against the Idolatry of Religions*; told the Hindus that caste divisions 'are as destructive of national union as of social enjoyment'; expressed belief in the divine authority of Christ; and yet confidently did regard the Upanishads as the true source of the higher religious life of the Hindus."¹

India has had and is having some remarkably liberal-minded men. They seem to be emerging from the mists of doubt and to be reaching after the Infinite and Holy One of Israel. From Nature to Nature's God they are making the ascent.

According to Bloomfield, "Varuna, unquestionably the most imposing god of the Rig-Veda, is in charge of the moral law or order of the universe, that *rita* which, we have seen, dates at least as far back as 1600 B.C."²

¹Ibid. pp. 9, 10. ²pp. 12, 13. ³p. 15. ⁴p. 41.

¹Ibid. p. 53. ²p. 120.

A RELIGIOUS HYMN OF THE VEDA

1.

"Wise, truly, and great is his own nature,
Who held asunder spacious earth and heaven,
He pressed the sky, the broad and lofty, upward,
Aye, spread the stars, and spread the earth out broadly.

2.

"With my own self I hold communion:
How shall I ever with Varuna find refuge?
Will he without a grudge accept my offering?
When may I joyous look and find him gracious?

3.

"Fain to discover this my sin, I question,
I go to those who know, and ask of them.
The self-same story they all in concert tell me;
God Varuna it is whom thou hast angered.

4.

"What was my chief offence, O Varuna,
That thou wouldst slay thy friend who sings thy praises?
Tell me infallible Lord, of noble nature,
That I may be prompt to quench thy wrath with homage!

5.

"Loose us from sins committed by our fathers,
From all those, too, which we ourselves committed!
Loose us, as thieves are loosed that lifted cattle;
As from a calf, take off Vasishtha's fetters!

6.

"'Twas not my own sense, Varuna! 'Twas deception,
'Twas scant thought, strong drink, or dice, or passion.
The old are these to lead astray the younger,
Nay sleep itself provokes unrighteous actions.

7.

"Let me do service to the merciful river,
The zealous god, like a slave, but sinless!
The gracious god gave wisdom to the foolish,
He leads the wise, himself more wise, to riches.

8.

"May this our song! Varuna, we pray thee,
 Reach to thy heart, O god of lofty nature!
 On home and work do thou bestow well-being;
 Protect us, gods, for evermore with blessing."¹

But there is another point of view for the consideration of this most important subject. Some scientists seem to be unable to see anything but matter and its laws. They actually deny the existence of their own minds, wherewith they do study matter. Their conduct is both pathetic and ridiculous—ridiculous especially when they *boast of their intellectual attainments*. Now are they so *mentally disordered as to think that molecules can think and reason, can remember and imagine, can be self-conscious and know their Heavenly Father?* Yet they are pretenders to higher learning. According to them nobody is learned that does not believe in their vain philosophy. However, as we study this Vedic literature, we shall find that these much-announced Stone Age and Flint Age cave-dwellers are but the degenerates of those highly civilized nations that flourished in a *Golden Age between the Deluge and Zoroaster*.

Now let us turn attention to some very ancient and sane literatures that must have been composed by most learned and able writers not long after the Deluge—writers with wonderfully fine and scriptural ideas on matters of universal interest. Then—

WHAT WAS THE RELIGION OF THE VEDAS?

The Vedas are "the most ancient literature of the Hindus," and their period is conservatively estimated at from about 1500 to 1000 B.C. But Bloomfield thinks that we are reasonably safe in saying that the Vedic period was concluded about 700 B.C." He also believes that "Vedic ideas are very old."¹ "I am," he says, "for my part, and I

¹pp. 104-5.

¹Ibid. p. 19.

think I voice the opinion of many scholars, now much more inclined to listen to an early date, say 2000 B.C., for the beginnings of Vedic literary production, and to a much earlier date for the beginnings of the institutions and religious concepts which the Veda has derived from those prehistoric times which cast their shadows forward into the records which are in our hands."

Further, the author affirms that a "plainly evident relationship" . . . "existed between the Hindu Veda and the Persian Avesta, the most ancient and sacred books of the two peoples, and their languages" are "mere dialects of the same speech."

"Anyhow we must not be beguiled by that kind of conservatism which merely salves the conscience into thinking that there is better proof for any late date, such as 1500, 1200 or 1000 B.C., rather than the earlier date of 2000 B.C. Once more, frankly, we do not know."¹

According to Bloomfield, "Varuna, unquestionably the most imposing god of the Rig-Veda, is in charge of the moral order of the Universe."²

Undoubtedly, these Indo-European divinities were of Shemitic origin. For Noah and his family brought out of the Ark the knowledge of the true God, and the Jehovah of the Hebrews was the glorious Prototype of the many Aryan and Iranian deities.

"This religion grew more formal and mechanical in the Yajur-Vedas and Brahmanas, until it was practically abandoned."¹

"A quaint figure in the pantheon of the heroic age is Hanuman, the deified chief of monkeys"—En. Br. Vol. 13, p. 505. Also our modern materialists have really deified their simian ancestors—sad thought! that the *ungodly would rather be the promiscuous progeny of animals than be the children of God.*

Again, the author says: "I am sure that the enduring

¹Ibid. pp. 19, 20. ²p. 120.

impression which they leave upon the mind, aside from their partial foolishness, is that of a formalism and mental decay upon the very brink of dissolution."² Moral degeneration is the universal law. This is the testimony of Universal History.

Then follows the Sama-Veda which "is devoted a good deal to the worship of Indra, a blustering braggart god, who has to befuddle himself with *Soma* [an intoxicating drink], in order to get the necessary courage to slay demons."³ Concerning this Vega the author says: "It is perhaps worth while to note that in later Veda times the Sama-Veda is held in small regard."⁴

It is evident that as time went on there was a marked degeneration in this most ancient literature.

Here is another remarkable passage from Bloomfield: "The final outcome of these mythic entanglements are two progenitors of the human race: Pama . . . and Manu, the sons of Vivasvant."⁵—They remind us in a way of Adam and Noah, especially as Manu is the hero of the Hindu flood-legend, which is astonishingly like the account in the book of Genesis."¹ The Flood is an outstanding fact of universal record.

Here is a notable statement: "Above and behind the great multitude of gods there is one supreme personality; behind the gods there is that 'Only Being' of whom the gods are but various names."² It is said that the Romans (so I have read), in times of sore distress, prayed to some Supreme and Mysterious Being; while the Greeks, as Paul tells us, prayed "to the Unknown God." Intuitively the troubled soul will turn to the All-Father, who is seen though dimly—The Supreme Being.

There is in this ancient Vedic religion a thoughtful reference to the future. Bloomfield says: "From the start there is the idea of retribution. To Yama's blissful seat only they who have done good may aspire."³

¹p. iv. ²p. 35. ³pp. 37, 38. ⁴pp. 38, 39. ⁵p. 143. ¹Ibid. p. 143. ²p. 210. ³p. 252.

"The prospect of paradise is marred to some extent by visions of hell, the inevitable analogical opposite of Paradise, that deep place of bottomless blind darkness."³

Bloomfield makes a very timely and important statement when he says: "Primitive man, too, in search after his own origin has often blundered into the notion that man has descended from one or the other animal. This has given rise to the very important religious, political, and economic institutions of Totemism."⁴ It is high time that all real scientists renounced and denounced this insane materialism which for a time has disgraced so many institutions of learning.

MONKS AND NUNS

Among other heresies Monastery and Nunnery ideas took possession of Buddhism; but the thoughtful Confucius and the practical Chinaman did not take kindly to this seclusion delusion, and in "the eighth century Han Wen Kung composed his famous memorial against the divine honors the king was about to pay to 'a bone of Buddha'. And already, in the beginning of the same century, 'an official persecution had broken out', in which 12,000 monks and nuns are said to have been compelled to return to the secular state." "In the middle of the ninth century, Chinese records relate that 4,000 monasteries were destroyed," and their property was confiscated. "More than 260,000 monks and nuns were compelled to return to the secular life."¹ The astute and highly practical Chinamen discerning the duplicity and vileness of this life of seclusion closed up many so-called temples. The Roman Catholic Church has obtained, by various means, enormous wealth which really endangers the safety of the nation.

It would be a very wise—needful—procedure, if our country would pay a little more attention to this monkery, nunnery and celibacy business; for all such money-getting

³Ibid. p. 256.

⁴Ibid. p. 95.

and demoralizing elements should be under the strictest national inspection and control. Indeed, *they ought not to be tolerated at all*. They are thoroughly disloyal and absolutely without principle. When priests and monks and nuns swarm, the nation dies. Buddha said: "The Vhikshu who retires from the world in order to lead a life of leisure will have no gain. For a life of indolence is an abomination, and lack of energy is to be despised."—Gospel of Buddha, by Carus, p. 62.

NIRVANA

On Nirvana, the author says: "It will scarcely be necessary for me, in these days, to lay emphasis on the established fact that Nirvana does not necessarily mean the annihilation of existence."¹ It appears to mean rather rest from passion, evil and even pleasure in this life.

MORAL CODE

"As to his moral code there were five commandments laid down by Buddha for all his followers:

"Not to destroy life.

"Not to steal.

"Not to commit adultery.

"Not to tell lies.

"Not to drink intoxicants."

"Three commands *permissive to laymen*, but *binding on clerics*, were added:

"Not to eat unauthorized food at nights.

"Not to wear garlands or use perfumes.

"To sleep on a mat spread on the ground.

"On clerics two others were also binding:

"To abstain from dancing, singing, music, and stage plays.

"Not to receive gold or silver."

"These are the ten commandments of the Buddhist Order."²

¹Ibid. p. 101. ²p. 102.

NOT TO DESTROY LIFE

In forbidding people to destroy life, Buddha just meant that it was wrong to take the life of even an animal in a cruel, wanton, or reckless manner. This modern heresy that all life is sacred, is simply a "delusion of the devil"; for God expressly gave Adam the right to take animal life for food and for clothing. This idea that human souls may pass into animals, is an absolute absurdity, and is contrary to the Holy Scriptures. This modern heresy of the "transmigration of souls," which is also called Metempsychosis, is one of the greatest abominations of heathenism. Moreover, it has been a fearful curse to India, causing untold suffering. Insects make life miserable especially for the poor. Also reptiles and savage beasts terrorize the people, and there is a *plague of monkeys*. No wonder the poor Hindus are pessimists and regard life as a curse! To them annihilation is deliverance from misery. Heathen-cursed India may well welcome the glorious gospel of "righteousness, peace and joy in the Holy Ghost."

"When the present-day monk takes his vows he repeats three times the ten commandments, in substance the same, in form somewhat different from the above, and also the following:

"I go for refuge to the Buddha.

"I go for refuge to the Law (Dharma).

"I go for refuge to the Order (Sanga)."

The following is "the Noble Eightfold Path," namely:

- | | |
|-------------------|-------------------------|
| 1. Right Belief. | 5. Right means of Live- |
| 2. Right Aims. | lihood. |
| 3. Right Speech. | 6. Right Endeavor. |
| 4. Right Actions. | 7. Right Mindfulness. |
| | 8. Right Meditation. |

In the seventh century of our Era, Buddhism became the accepted creed of Tibet. Then in the thirteenth century

Mongolia received it from Tibet. But "Korea received it directly from China in the fourth century A.D."

"Neo-Buddhism or Matayanism recognizes a Being who transcends the impermanent, and its objective is salvation to a permanent heaven through faith in, and invocation of Saviours."¹ Again, Soothill says: "As a religion Buddhism has profoundly influenced both life and thought throughout the Far East." Also he affirms: "I hold that in its matayana it is not an enemy to but a friend to the Christian missionary."¹

This is good news to the pious, thoughtful and intelligent missionary. Indeed, Buddha is the divinely-appointed forerunner of the Christian Church's Missionaries.

THE GREAT EPICS

The following quotations are from En. Br. on Sanskrit. The numbers of the pages are given.

In speaking of the Mahabharata, it is stated that the "complete work consists of upwards of 100,000 couplets—200,000 lines—its contents thus being nearly eight times the bulk of Homer's Iliad and Odyssey combined."—p. 168a.

Then the Ramayana is the second great epic of this vast literature. It, like the Mahabharata, is a poem and relates to Rama. It "is ascribed to the poet Valmiki; and, allowance being made for some later additions, the poem indeed presents the appearance of being the work of an individual genius. In its present form it consists of some 24,000 slokas, or 48,000 lines of sixteen syllables, divided into seven books."—p. 169a.

The beauty, purity and orthodox sanity of these marvelous epics and vast literatures must have awakened admiration and reverence from the saintly souls of succeeding ages. Their minds and hearts would be aglow with the joys of a great Salvation from sin, death and hell. These ancient saints and sages intellectually and spiritually illuminated

¹Ibid. p. 108.

antiquity with their profound productions and discourses on all the higher realms of theology and philosophy. These ancient Divines inspired and were inspired. They knew God—glorious knowledge. Their learning, their ability and their piety—so essential for modern ministers—made them pulpit monarchs swaying the assembled multitudes into loving obedience to the Heavenly Father.

The Puranas—They “are partly legendary, partly speculative histories of the universe, compiled for the purpose of promoting some special, locally prevalent form of Brahminical belief.”—p. 170a.

Here follows a remarkable statement. “The eighteen principal Puranas are said to consist of 400,000 couplets.”—p. 170b. That means a work of 800,000 lines.

An ordinary page of poetry has about thirty-five lines and 300 pages will make a medium sized book. These Asiatic scholars must have had great libraries. Book stores are very common on the streets of Tokyo, Japan. In the Empire of the Rising Sun illiteracy is becoming unknown. Japan’s rapid progress is one of the marvels of our Age.

But what is the sum of these three great poems?

- (1) The Mahabharata has 200,000 lines.
- (2) The Ramayana has 48,000 lines of sixteen syllables.
- (3) The Puranas have 800,000 lines.
- (4) The total amounts to 1,048,000—over 1,000,000 lines.

Now divide the number of lines in these two great epics and the Puranas by 35, the number of lines on a page, and there is the following $35/1,048,000=29,942$. Then divide this last number by the number 300, the number of pages in an ordinary book, and you have 99—nearly 100. Consequently these three great poems would make about 100 volumes.

Truly these ancients were prolific writers. Also antiquity produced multitudes of theistic poets—and hymn writers are

always the sign of a high moral, intellectual, and religious civilization. It is not to the credit of Europe and America that for long centuries, we have slumbered in unblissful mental ignorance of this wonderful Asiatic literature.

Henceforth may scientists have the good sense to confine themselves to their own illimitable, wonderful and profitable *field of investigation*; and may the missionaries succeed in rescuing the great saints of the Gentile Church from the degrading incrustations of superstition and error which have hidden, for long centuries, these ancient and blessed apostles of Revealed Truth—Revealed Religion.

These ancient Gentile saints must have been persons of deep piety and vast mental ability. It is a notable fact that the intellectual output of these ancient Persians and Hindus was amazingly great. Also, they did not write mere prose, and yet our modern intellectual prose writers lack the mental fecundity of these ancient poets during the millennium which followed the Confusion of Tongues.

But how can one account for this age of poets and orthodox sages?

There are reasons for this era of mental fertility.

1. In this early period of history man was longer-lived, and was more vigorous mentally and physically. Remember that Noah lived 600 years before the Flood and 350 years after it. Also Shem, one of his sons, lived 500 years after the Deluge and about 350 of those years were lived after the Confusion of Tongues.

2. And their minds possessed a corresponding superiority. Truly the Holy Scriptures say: "There were giants in the earth in those days."—Gen. 6:4.

3. Furthermore, they lived in a highly favoured part of the world. In both Persia and India there were salubrious and well-watered lands which were not afflicted with excessive extremes of temperature.

4. Besides, the vast continent was spread out before the on-

coming peoples. In every direction there was rich virgin soil which had waited for long aeons for man to come and take possession, and have world-wide dominion. There were gentle breezes, flowing rivers, fertile valleys, and extensive plains where a rural population would enjoy the serene quiet and plenty of pastoral life.

5. In those rich countries and in that age of the world, they were not annoyed with our modern complex civilization, with our feverish competitions and our hundred and one demands for time and money, and the expenditure of physical and mental energy.

6. The prophet, Nahum, accurately describes the haste and feverish rush of our selfishness when he says: "The chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

"The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."—Nahum 2:3, 4.

7. Happily as the vast unoccupied areas of the new and beautiful landscapes stretched out inviting hands in welcome to the oncoming tides of humanity, there was no incentive to wicked wars of aggression. Then the world was large and there was ample room for untold millions; and the time of military invasions and walled cities, had not come. Consequently, the rural population dwelt in peace and safety, and in the enjoyment of plenty amid increasing flocks and herds, waving corn and fruitful orchards. It was as Confucius says, "The Golden Age of the World."

8. Moreover, especially religious considerations must be taken into account. That appalling lesson of the Flood could not be forgotten. Indeed, for long years the timbers of that immense structure could be seen on Mount Ararat. It was a monumental reminder of that never-to-be-forgotten Deluge. *And they all knew that sin was the cause.*

9. Then, in addition to the Ark, there stood in the great Babylonian Plain the unfinished tower of Babel, ever reminding the people of God's stern rebuke of the rebellious spirit of their immediate ancestors. These stupendous facts were known to all—and there were no insane agnostics, or infidels, or atheists to attempt to explain away these stern and ever-memorable Facts. They were all believers in the true God who could flood the inhabited world and change the language of a nation in a night—could give several clans, including thousands of people, new languages between twilight and dawn.

10. Thus, every time they uttered speech, they were reminded of the Confusion of Tongues and of High Heaven's rebuke whereby in a night new and wonderful languages were miraculously given. Verily languages did not begin with a grunt or a whine, with a growl or a snarl of some beast. *They were God-given.*

11. Doubtless, into the various languages, in time, there were translations of the Sacred Books that Noah brought out of the ark. Further, as there were no newspapers or magazines to divert attention, it is evident that these most ancient Revelations were universally possessed and studied; for as yet neither heretics nor unbelievers had made an appearance. In this blessed era there was just one church and all belonged to it. *Happily, their Sacred Documents were the School Books.* Happily, the coming Millennium will bring us back to the one Fold and the One Shepherd and the one language and the one inspired Book.

12. There being a general knowledge of God, there was great intelligence among the people, and since the spread of the knowledge of the Lord always creates mental activity—inspires and illuminates the mind—the foregoing reasons account for the wonderful wealth, purity and beauty of this ancient sacred literature.

Evidently these ancients were very much given to the use

of the pen. For instance read the following: "The Anuvakanukramani is a short index containing only about forty verses. It states the initial words of each of the eighty-five anuvakas or lessons into which the *Rigveda* is divided, and the number of hymns contained in these anuvakas. It further states that the *Rigveda* contains 1,017 hymns (or 1,025 according to the Vashkala recension), 10,580½ verses, 153,820 words, 432,000 syllables, besides some other statistical details."—Sanskrit Literature by Macdonell.—p. 272.

"Later . . . the *Sarvanukramani* of *Katyayana* . . . composed in the Sutra style, is of considerable length . . . For every hymn in the *Rigveda* it states the initial word or words, the number of its verses, as well as the author, the deity, and the metre, even for single verses."—p. 273. These ancient authors were very minute and painstaking in their literary work.

As we have seen, there was an ancient king who ordered a general burning of libraries and thousands upon thousands of most precious manuscripts were given to the flames. No doubt in this extensive destruction of writings, many *divinely-inspired* manuscripts—Holy Scriptures—which had been given to Noah and Abraham, Zoroaster and Buddha and others, were destroyed at this time. In like manner Romanism for about 1200 years has been burning Bibles as well as martyrs. But notwithstanding the destruction of these sacred treasures, there are millions of Bibles in circulation in hundreds of languages among the nations, at the present time. And yet the Hindu has vast libraries in languages more minutely articulated than any of our modern languages. For those ancient modes of expression were given by miracle and by God at the "Confusion of Tongues," at the Tower of Babel, shortly after the Deluge.

It ought to be noted that the "*Vedic literature is essentially religious.*"—Ibid. p. 277.

"The great Vedantist philosopher, Cankaracharya . . .

often quotes the Mahabharata" and "expressly states that the Mahabharata was intended for the religious instruction of those classes who by their position are debarred from studying the Vedas and the Vedanata."—Ibid. p. 289.

"The Markandeya is so called because, as is related by the sage Markandeya, it is to explain difficulties suggested by the epic (Mahabharata), such as How could Krishna become a man? [Was not that a significant question?] Its leading feature is narrative and it is the least sectarian of the Puranas."—p. 301. This wonderful idea of the incarnation of Deity with our humanity thoroughly permeated the Greek and Roman mythology. For in the classics there are many demi-gods and semi-gods. There is also in this still more ancient Asiatic literature an undercurrent of mysterious, occasional references to an Incarnation. This can easily be accounted for. Certainly Noah and his sons knew what was meant by the promise that the seed of the woman would bruise the serpent's head. And most certainly Noah and his sons, Shem, Ham and Japheth, communicated to Abraham, with whom they were contemporaneous, that all-glorious mystery—the Coming of a God-Man Redeemer. This slanderous and blasphemous modern Unitarianism has no place in God's Jewish and ancient Gentile Churches.

But again—"The extensive Padma Purana," while "Vishnuite in tone, yet this, as well as the Markandeya, expressly states the doctrine of the Tri-Murti or Trinity, that Brahma, Vishnu, and Civa are only one being."—p. 301. Verily, these ancient theologians had ideas and visions of the Holy Trinity.

"The Anthology of Carngadhara, dating from the fourteenth century, comprises about 6,000 stanzas culled from 264 authors." "The Series of Fine Sayings', compiled by *Vallabhadeva*, contains some 3,500 stanzas taken from about 350 poets."—p. 379. These *poets did not live in caves or in trees*—poetry indicates a high civilization.

Here is an admonition—

“Transient indeed is human life,
Like the moon’s disc in waters seen:
Knowing how true this is, a man
Should ever practice what is good.”—p. 380.

“The spirit of universal tolerance and love of mankind which enabled Buddhism to overstep the bounds, not only of caste but of nationality, and thus to become the author of a world-religion, breathes throughout this poetry.” Even the Mahabharata . . . contains such liberal sentiments as this:

“Men of high rank win no esteem
If lacking in good qualities;
A Cudra even deserves respect
Who knows and does his duty well.”—pp. 380-1.

The following stanza—how cosmopolitan!

“‘This man’s our own, a stranger that’:
Thus narrow-minded people think.
However, noble-minded men
Regard the whole world as their kin.”—p. 381.

THE GODDESS OF DAWN

Her radiant shimmer has appeared before us;
It spreads and drives away the swarthy monster.
As one anoints the post at sacrifices,
The daughter of the sky extends her lustre.

We have crossed the farther shore of darkness;
Dawn, shining forth, her webs of light is weaving.
She smiles for glory, radiant, like a lover.
To show good will, she, fair of face, has wakened.

The radiant leader of rich figs, the daughter
Of Heaven by Gotama is lauded.
Metre out to us, O Dawn, largesses: offspring,
Brave men, conspicuous wealth in cows and horses.

May I attain that wealth, renowned and simple,
With many heroes, troops of friends, and horses,
O Dawn, that shinest forth with wondrous glory,
Urged on by mighty strength, auspicious lady.

Looking on all created things, the goddess
Shines far and wide, facing the eye of Surya.
Awakening every living soul to motion,
She has aroused the voice of every thinker.

Born newly again and again though ancient,
Herself adorning with the selfsame colour,
The goddess wears away the life of mortals,
Like stakes diminished by a skilful gambler.

The ends of heaven disclosing, she awakens ;
To distance far she banishes her sister,
Diminishing the years of life, the maiden
Flushes afar with the light of her lover.

Gracious and bright, spreading her rays like cattle,
As a river its flood, afar she glimmers.
Infringing not the gods' unchanging statutes,
She flushes radiant with the beams of Surya.

O Dawn, bring us that brilliant wealth,
O thou that bearest rich rewards,
Whereby both sons and grandsons we may well
maintain.

Refulgent Dawn, today and here,
Thou that art rich in kine and steeds,
Shine forth on us abundant wealth, goddess benign.

Yoke, Dawn, today thy ruddy steeds,
O Thou that bearest rich rewards :
Then on thy car to us all fortune's gifts convey.

—*Hymns from the Rigveda,*

A. A. Macdonell, LL.D.,
Oxford, pp. 37-38.

These ancient poets were very human and sympathetic.

“To harm no living thing indeed,
In thought or word, to exercise
Benevolence and charity:
Virtue’s eternal law is this.”

Even towards the bad, gentleness and forbearance are recommended.

“Even to beings destitute
Of virtue, good men pity show:
The moon does not her light withdraw
Even from the pariah’s abode.”

Here follows a truly Christian sentiment:

“Devise not ill at any time
To injure those that do thee harm:
They of themselves will some day fall,
Like trees that grow on river banks.”—p. 381.

The next stanza quoted expresses a fine sentiment on friendship:

“Who is not made a better man
By contact with a noble friend?
A water drop on lotus leaves
Assumes the splendour of a pearl.”—p. 382.

Also there are poems that honour women and “sing the praises of faithful wives.”

*Here Follow Several Lists of Moral Obligations*¹

“1. PARENTS AND CHILDREN.

“Parents should—

- “1. Restrain their children from vice.
2. Train them in virtue.
3. Have them taught arts and sciences.
4. Provide them with suitable wives or husbands.
5. Give them their inheritance.”

¹H. F. H. Griffiths.

"The child should say—

- "1. I will support them who supported me.
2. I will perform family duties incumbent on them.
3. I will guard their property.
4. I will make myself worthy to be their heir.
5. When they are gone I will honour their memory."

"2. PUPILS AND TEACHERS.

"The pupil should honour his teachers—

- "1. By rising in their presence.
2. By ministering to them.
3. By obeying them.
4. By supplying their wants.
5. By attention to instruction."

"The teacher should show his affection to his pupils—

- "1. By training them in all that is good.
2. By teaching them to hold knowledge fast.
3. By instruction in science and lore.
4. By speaking well of them to their friends and companions.
5. By guarding them from danger."

"3. HUSBAND AND WIFE.

"The husband should cherish his wife—

- "1. By treating her with respect.
2. By treating her with kindness.
3. By being faithful to her.
4. By causing her to be honoured by others.
5. By giving her suitable ornaments and clothes."

"The wife should show her affection for her husband—

- "1. She orders her household aright.
2. She is hospitable to kinsmen and friends.
3. She is a chaste wife.
4. She is a thrifty housekeeper.
5. She shows skill and diligence in all she has to do."

"4. FRIENDS AND COMPANIONS.

"The honourable man should minister to his friends—

- "1. By giving presents.
2. By courteous speech.
3. By promoting their interests.
4. By treating them as his equals!¹
5. By sharing with them his prosperity."

"They should show their attachment to him—

- "1. By watching over him when he is off his guard.
2. By guarding his property when he is careless.
3. By offering him a refuge in danger.
4. By adhering to him in misfortune.
5. By showing kindness to his family."

"5. MASTERS AND SERVANTS.

"The master should provide for the welfare of his dependants—

- "1. By apportioning work to them according to their strength.
2. By supplying suitable food and wages.
3. By tending them in sickness.
4. By sharing with them unusual delicacies.
5. By now and then granting them holidays."

"They should show their attachment to him as follows—

- "1. They rise before him.
2. They retire later to rest.
3. They are content with what is given them.
4. They work cheerfully and thoroughly.
5. They speak well of him (or perhaps properly to him)."

"6. LAYMEN AND THOSE DEVOTED TO RELIGION.

"The honourable man ministers to Mendicants and Brahmins—

- "1. By affection in act.
2. By affection in words.
3. By affection in thought.
4. By giving them a ready welcome.
5. By supplying their temporal wants."

¹Childers translates thus—"By doing to them as he would be done by."

"They should show their affection to him—

- "1. By dissuading him from vice.
2. By exhorting him to virtue.
3. By feeling kindly towards him.
4. By instructing him in religion.
5. By clearing up his doubts.
6. By pointing the way to heaven."

This sixth and last number, which is an extra one, is highly important and significant. These statements are so wise and just, that one must accept a divine inspiration, especially for these last words—"pointing the way to Heaven." For Ethics without Heaven and God is but a blank absurdity. Some professors, even in Christian colleges, would do well to imitate this ancient moralist who brought the supernatural into every-day life as the main-spring of normal and sociological relations.

Buddha has had a wonderfully benign influence upon the millions of Asia. In many respects he is the supreme human personality. His great motto was truly Christian—

"RETURN GOOD FOR EVIL"

Buddha Expected the Coming of a Saviour

"Therefore, with angels and archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high."

SELECTIONS FROM RAMAYANA BY VALMIKI:

Metrical translation by R. F. H. Griffiths

"The material civilization of the cities in the Hindoo epic is more luxurious and gorgeous than that which Homer attributes to Greece in the heroic age. Such splendor and refinement as invests social life at Lanka Ayodhya never appear amid the severe simplicity of Argos or Troy. The moral tone seems perhaps higher in India than in Greece

during the periods described in their several epics—at least as far as mutual love and forbearance go—and the ideas of marriage and conjugal fidelity are equally exalted.” “Sita, the bride of Rama, is chaste as an icicle from Diana’s temple while Helen is the infamous type of wanton, ancient and modern.” It does appear that these ancient Asiatics had a more refined, beautiful and sacred family life, and had a larger and purer, a more moral and truly theistic literature than even classical Greece. While Socrates, Plato and Aristotle were illustrious Europeans; yet it must be acknowledged that the more ancient Confucius, Buddha and Zoroaster are the preeminent worthies of all Gentile antiquity. Such facts as these utterly disprove this modern materialistic mania which would disgrace and animalize human beings.—p. 167.

“As to the literary quality of the Hindoo epic in comparison with Homer’s work, we are at once inspired with the immense superiority of the Greek poem in artistic proportion, point and precision.” “The whole poem (Ramayana) resembles a wild forest abounding in rich tropical vegetation, palms and flowers, but without paths, and roads, or limits.”—p. 167.

Sir Edwin Arnold, in his Introduction to “The Book of Good Counsels,” selected from The Hitopadesa, and says:

“A Story Book from the Sanscrit at least possesses the minor merit of novelty. The perfect language has been hitherto regarded as the province of scholars, and few of these even have found time or taste to search its treasures. And yet among them is found the key to the heart of modern India, as well as the splendid record of her ancient Gods and glories . . . The Hitopadesa is a work of high antiquity and extended popularity. The prose is doubtless as old as our era; but the intercalated verses and proverbs compose a selection from writings of an age extremely remote.”—p. 3. The beauty and the purity of the women mentioned in these vast poems give special charm and grace to Indian literature.

It is generally supposed that the Ramayana was written about the third century B.C. It "consists of twenty-four thousand verses."—p. 168.

THE SAGE AND THE FOOLISH PRINCES

At the beginning of the Book of Good Counsels this is narrated: "There was a good king named Sudarsana who, having unwise sons, assembled a meeting of learned men to whom he said:

"Hear now, O my Pundits! Is there one among you so wise that he will undertake to give the second birth of Wisdom to these my sons, by teaching to them the Books of Policy; for they have never yet read the Sacred Writings, and are altogether going in the wrong road; and ye know that—

"Silly glass, in splendid settings, something of the gold may gain;

And in company of wise ones, fools to wisdom may attain."—p. 6.

"Then uprose a great sage, by name, Vishnu-Sarman, and he said—

" 'My Lord King, I will undertake to teach these Princes Policy, seeing they are born of a great house.'

"Then that sage, by way of introduction, spake to the Princes, as they sat at ease on the balcony of the palace, in this wise—

" 'Hear now, my Princes! for the delectation of your Highnesses, I propose to tell the tale of the Crow, the Tortoise, the Deer, and the Mouse.'

" 'Pray, sir,' said the king's sons, 'let us hear it'.

"As the above tale is rather lengthy, we will copy The Story of the Tiger and the Traveller."

" 'Thus,' replied Spreckle-neck . . . : 'I was pecking about one day in the Deccan forest, and saw an old tiger sitting newly bathed on the bank of a pool, like a Brahman, and with holy kuskus grass in his paws.'

"'Ho! ho! Ye travellers,' he kept calling out, 'take the golden bangle [bracelet]!'

"Presently a covetous fellow passed by and heard him.

"'Ah!' thought he, 'this is a bit of luck—but I must not risk my neck for it either'.

"'Good things come out of bad things; wisely leave a longed for ill.'

"'Nectar being mixed with poison serves no purpose but to kill.'

"'But all gain is got by risk, so I will see into it at least'; then he called out, 'where is thy bangle?'

"'The Tiger stretched forth his paw and exhibited it.'

"'Hem!' said the Traveller, 'can I trust such a fierce brute as thou art?'

"'Listen,' replied the Tiger, 'once in the days of my cubhood, I know I was very wicked. I killed cows, Brahmans, and men without number—and I lost my wife and children for it—and haven't kith or kin left. But lately I met a virtuous man who counseled to practise the duty of almsgiving—and as thou seest I am strict in ablutions and alms. Besides, I am old and my nails and fangs are gone—so who would mistrust me? And I have so far conquered selfishness, that I keep the golden bangle for whoso comes. Thou seemest poor! I will give it thee. Is it not said?'

"'Give to poor men, son of Kunti—on the wealthy waste not wealth';

"'Good are simples for the sick man, good for naught to him in health.'

"'Wade over the pool, therefore, and take the bangle.'

"Thereupon the covetous Traveller determined to trust him, and waded into the pool, where he soon found himself plunged in mud, and unable to move.

"'Ho! ho!' says the Tiger, 'art thou stuck in the slough? Stay, I will fetch thee out!'

"So saying he approached and seized the wretched man—who meanwhile bitterly reflected . . .

“‘All the grandeur, all the glory, vanish in the Dragon’s jaw’;

“‘What is written on the forehead, that will be, and nothing more?’

“Here his meditations were cut short by the Dragon devouring him.”

“With many such instructive fables and wise sayings, this illustrious sage taught the young princes wisdom, and they evidently were enlightened and saved.”

At the close of this Book of Good Counsels, here are quoted its closing lines:

“Peace and plenty, all fair things,
Grace the realm where ye reign kings.”

CANTO VI. THE KING

It is supposed that this poem was written about the third century before Christ.—p. 168.

“There reigned a king of name revered,
To country and to town endeared:
Great Dasaratha, good and sage,
Well read in Scripture’s holy page:
Upon his kingdom’s weal intent,
Mighty and brave and provident;
The pride of old Ikshvaku’s seed;
For lofty thought and righteous deed.”—p. 181.

It is significant that quite frequently thoughtful mention is made of “Scripture’s holy page.” It is quite reasonable to suppose that if the Lord moved holy men to write inspired revelations for his smaller Hebrew flock, to which Christ ministered in his minor capacity as a High Priest after the lesser order of Aaron—we may well suppose that Christ, in his larger sphere as High Priest “after the order of Melchisedec,” would favor with inspired documents his vaster Gentile Church. No doubt the All-Father, through

Adam and Seth, Enoch and Noah, gave even the Antediluvians divine revelations of his will.

Then, we may also believe that Noah took into the ark *sacred documents*. Otherwise, how can we account for these constant references to Holy Scriptures, Sacred Writings, etc.?

There follows here a beautiful description of the happy moral condition of the people under this great and good king.

A GOOD KING AND A GOLDEN AGE

“For firm and just and ever true,
Love, duty, gain, he kept in view,
And ruled his city rich and free.
And worthy of so fair a place,
There dwelt a just and happy race,
With troops of children blest.
Each man contented sought no more;
Nor longed with envy for the store
By richer friends possessed;
For poverty was there unknown,
And each man counted as his own
Kine, steeds, and gold and grain.
All dressed in raiment bright and clean,
And every townsman might be seen
With ear-rings, wreath or chain.
None deigned to feed on broken fare,
And none was false or stingy there.
A piece of gold, the smallest pay,
Was earned by labor for a day.
On every arm were bracelets worn,
And none was faithless or forsworn,
A braggart or unkind.
None lived upon another’s wealth,
None pined with dread or broken health,
Or dark disease of mind.
High-souled were all. The slanderous word,
The boastful lie, were never heard.
Each man was constant to his vows,

And lived devoted to his spouse.
No other love, his fancy knew,
And she was tender, kind and true.
Her dames were fair of form and face
With charm of wit and gentle grace,
With modest raiment simply neat,
And winning manners, soft and sweet.
The twice-born sages, whose delight
Was Scripture's page and holy rite—
Their calm and settled course pursued,
Nor sought the menial multitude.
In many a Scripture each was versed,
And each the flame of worship nursed,
And gave with lavish hand.
Each paid to Heaven the offering due,
And none was godless or untrue
In all that holy band.
To Brahmins, as the laws ordain,
The Warrior was ever fain
The reverence due to pay;
And these the Vaisyas' peaceful crowd,
Who trade and toil for gain, were proud
To honor and obey;
And all were by the Sudras served,
Who never from their duty swerved.
Their proper worship all addressed
To Brahman, spirits, God and guest.
Pure and unmixed their rites remained,
Their race's honor ne'er was stained.
Cheered by his grandsons, sons and wife,
Each passed a long and happy life."—pp. 181-2.

The true religion of Jehovah must have had a very general and commanding influence to have produced this happy state of social and moral, political and religious prosperity—the world's Second Golden Age. One could well wish that all our Christian countries could now attain such a high standard of civilized national life. But the time is coming when our Holy Christianity will bless the world with its Third

Golden Age, which will be its final millennium. Then our Blessed Lord's Glorious "Kingdom of righteousness and peace and joy in the Holy Ghost" will be supreme in both Church and State to the good of man and the glory of the Holy Trinity.

Two lines in the above may need a little explanation. The word worship is used in many senses: in addressing mayors of cities and presiding officers of certain orders. The idea is that Brahmans were treated with respect, that the spirits of the departed must have proper memorial, that God Himself must be revered, praised, thanked, and adored in divine worship. Here, also, "Scripture," "holy rite," "Heaven" and offerings have their proper meaning. The true religion seems to have thoroughly permeated the people of this distant antiquity. Evidently the Almighty was well known and truly worshiped for long centuries after the Flood.

In the Ramayana at p. 217 is found the following:

"Then Vishnu, God of Gods, the Lord
Supreme by all the world adored,
To Brahma and the suppliants spake:
Dismiss your fear; for your dear sake,
In battle will I smite him dead,
The cruel fiend, the Immortal's dread."

"I as human king will reign,
And guard the earth as my domain."
"God, saint and nymph and minstrel throng,
With heavenly voices raised their song,
In hymns of triumph to the God
Whose conquering foot on Madhu trod."—pp. 217-8.

"Upon the king his eyes he bent,
And said: 'The Lord of Life has sent
His servant down, O Prince, to be
A messenger from heaven to thee.'
The king with all his nobles by,
Raised reverent hands and made reply:

'Welcome, O glorious being! Say
How can my care thy grace repay.'
Envoy of Him whom all adore,
Thus to the king he spake once more:
'The Gods accept thy worship—they
Give thee the blessed fruit today.'"—p. 220.

CANTO XVI. THE VANARS.

"When Vishnu thus had gone on earth,
From the great King to take his birth,
The self-existent Lord of all
Addressed the Gods who heard his call."—p. 222.

To the nativity of our Blessed Lord here, again, there seems to be a direct reference. Remember that the Incarnation of the Second Person of the Holy Trinity, in our humanity, is the burden of the Old Testament and the glory of the New Testament. Indeed, the Atonement in the Death of Jesus Christ is the outstanding Fact of all the ages—the Central Fact between the Eternity past and the Eternity to come. This all-efficacious Atonement has been a matter of universal Revelation to mankind and of Eternal Glory to the Godhead.

MAHATMA GANDHI¹

Mahatma (Great Soul) Gandhi

He is a kindly soul and believes in and practices Christianity. "It all came out of Tolstoy's writings and of Tolstoy's own interpretation of the Sermon on the Mount, which Gandhi read when he was a young lad in London." "He took the great Russian's interpretation of Christ's words quite literally," and "felt that all that the Buddha in ancient India had intended to set forth by his doctrine of Compassion, had been taken up in a new and living form by Christ in the Gospels."

It was now his purpose in an honest way to put into practice these divine teachings, and he planned his life on

¹The following quotations are taken from an article in the California Christian Advocate by Charles F. Andrews, Mar. 21, 1929.

a truly philanthropic basis. Our Blessed Lord had said: "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you."—Matt. 5:44. He saw how Christ acted towards his enemies. Even when on the Cross the suffering Saviour prayed for his crucifiers, saying, "Father, forgive them, for they know not what they do." Also, Christ's solemn silence in the presence of his persecutors, just before the Crucifixion, made a great impression upon him.

Having been thus moved and inspired, he began to consider the condition of the "fifty million poor people" of India "who are called, Untouchables." For long centuries these untouched people have suffered every indignity and have lived in direst poverty. It is as Gandhi calls it, "The central sin of Hinduism."

Gandhi gave a practical proof of his dislike to this cruel Caste system. Though greatly opposed by his wife, he took into "the bosom of his own family a little girl who was an untouchable, or pariah." He often said: "If Hinduism implies 'untouchability', then I am not a Hindu. If I cannot take this little girl into my home and remain in caste, then let me also be an outcaste." If his wife had not yielded, he would have taken this young child and have gone elsewhere. He had so strong a feeling of duty in the matter.

Mr. Gandhi publicly identifies himself with the outcastes. On one occasion he went "to Madras at the invitation of a high caste Brahmin" who invited him to stay in his home. When Gandhi reached his friend's residence, before entering he said: "If I come into your house, my daughter must come in, too." This perplexed the Brahmin greatly, and fearing that he might lose his caste, he hesitated. However, he kindly "gave way and allowed her to come in."

The writer of this article gives another story which is called "The Vykom Struggle." "Vykom is a village with a temple in its center and a highway running past the temple, which is called 'A Brahmin Quarter.'" "There is a law in

the Travaniore State, of which Vykom is a part, that certain roads shall be prohibited to the pariahs or outcastes," which law for centuries the pariahs have observed. Also, on account of canals and backwaters, the poor pariahs were compelled to make long detours to get from one side of Vykom to the other.

At this time Mr. Gandhi was very ill; but there "was an Indian Christian belonging to the ancient Syrian Church," and his name was George Joseph, a young barrister, who greatly sympathized with the outcastes. "After consulting Mahatma Gandhi, George Joseph went down the road with a pariah, hand in hand, and was beaten severely by the Brahmins. Then the police of the State intervened and arrested George Joseph for encouraging trespass and causing a riot." After this high-handed act, many of "Gandhi's followers" "went to Vykom in order to be arrested and share the same fate as George Joseph." Soon the prisons were filled, and then the authorities decided not to arrest any more, but to place a police cordon across the road, and thus prevent the followers of Gandhi from passing that way.

"Then Gandhi told his young followers to stand in an attitude of prayer before the police cordon and remain patiently waiting, without offering any physical resistance, until the road was opened." These volunteers of Gandhi "were regularly organized and disciplined and under strict orders, and they did everything in a religious manner."

"At four o'clock in the morning they arose and said their prayers to God. At five they took their meal of rice and then went to the police barrier singing hymns on the way. They took their stand for six hours and were relieved by another company of volunteers at midday. The second company returned after six o'clock in the evening and the day again closed in prayer. Some of the Brahmins at first began to beat the volunteers on their way to the police barrier," but their "noble and peaceful" conduct soon won "the sympathy of the villagers and even of some of the Brahmins."

After some months the monsoon rains "came down and the whole country was flooded. The police were allowed by the state authorities to stand in flat-bottomed boats . . . but the volunteers remained standing up to their waists in water, and sometimes the water nearly reached their shoulders." The volunteers were now divided into four companies and remained on duty only three hours at a time.

At length the patient heroism of these volunteers "won the sympathy of India and the state authorities tried to persuade the Brahmins to give way."

"At last, after a period of one year and four months, during which the struggle had gone on every day without ceasing, the Brahmins at Vykom themselves surrendered and agreed with the state authorities to throw open the road and allow the pariahs to walk along it unhindered."

Thus Gandhi's followers won a great moral victory which is having and will have a fine influence over India—a victory which will greatly aid the Christian missionaries in their godly efforts to destroy the cruel and wicked Caste system which for long centuries has cursed India. The kind influence of their own compassionate Buddha will greatly help the Christian missionaries in India. Also, Gandhi will be a tower of strength in opposing the cruel heathenish Brahmins.

It must be granted that up to the present time British rule has been a great blessing to India in many respects. For in India there are about 65,000,000 of Mohammedans ready to enter upon a bloody crusade for the propagation of their Unitarianism. All must remember the recent slaughter of Christians at Smyra. However, all will rejoice to hear that the British Government and Gandhi are coming to an agreement. *That is World-Good News*, and will manifest the moral greatness and magnanimity of the British Empire. This Great Republic has a similar problem on her hands—our recent possessions in the Pacific. Christianity is winning the world for Christ, our Blessed Lord.

HERE IS THE CRY OF A THOUGHTFUL SOUL FOR A SAVIOUR

Kutadanta said: "I have faith in the glory and excellency of thy doctrine. My eyes cannot as yet endure the light; but I now understand that there is no self [that is selfishness must be destroyed], and the truth dawns upon me. Sacrifices cannot save, and invocations are idle talk. But how shall I find the life everlasting? I know all the Vedas by heart and have not found the truth." [These ancients had marvelous memories.]

Said Buddha: "Learning is a good thing; but it availeth not. True wisdom can be acquired by practice only. Practice the truth that thy brother is the same as thou. Walk in the noble path of righteousness and thou wilt understand that while there is death of self, there is immortality in truth."

Said Kutadanta: "Let me take my refuge in the Blessed One, in the Dharma, and in the brotherhood. Accept me as thy disciple and let me partake of the bliss of immortality." —pp. 139-140. By longing for immortality these sages proved their fitness for immortality—for the "eternal life" of the Gospel.

*The Great Doctrine
of
Buddha
"Return Good for Evil"
was
Truly Christian*

OUR BLESSED LORD'S GRACIOUS INVITATION

*"Come unto me, all ye that labour and are heavy laden, and I will give you rest.
Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and
Ye shall find rest unto your souls. For my yoke is easy, and my burden is light."*

—St. Matthew 11:28-30

PART IV

CONFUCIUS—550 or 551-478 B. C.

"The wise man is careful of his aloneness."

—Confucius.

CONFUCIUS

"His clan name was K'ung, and Confucius was merely the Latinized form of K'ung Fu-tze which means the philosopher or master of K'ung."

Confucius came of noble lineage. "He was the son of Heih's old age. That officer when over seventy years of age, and having already nine daughters and one son, because that son was a cripple, sought an alliance with a gentleman of the Yenctan, who had three daughters. The father submitted to them Heih's application, saying that though he was old and austere, he was of most illustrious descent, and they need have no misgivings about him. Ching-tsai, the youngest of the three, observed that it was for their father to decide in the case. 'You shall marry him then!' said the father, and accordingly she became the old man's bride, and the mother of their son who became the far-famed Confucius."

"Heih died in the child's third year, leaving his family in straitened circumstances. Long afterwards, when Confucius was complimented on his acquaintance with many arts, he accounted for it on the ground of the poverty of his youth."

At the age of nineteen he married and they had a son and two daughters. "In his twenty-second year Confucius commenced his labors as a teacher." He gradually attracted to himself—"Young and inquiring spirits who wished to be instructed in the principles of right conduct and government." He welcomed even the poor with their small fees.

About this time his mother died, and for her he mourned about two years and a half. His affection for her memory was witnessed by tears.

In 517 B.C., two influential men joined his disciples. The Marquis of the State gave him funds, and he made a visit

to the capital of the Kingdom, where "he had interviews with Lao-tsze, the father of Taoism."¹

This story is told of Confucius: "The attention of the travellers was arrested by a woman weeping and wailing at a grave. The sage stopped and sent one of his followers to ask the reason of her grief. 'My husband's father', said she, 'was killed here by a tiger, and my husband also, and now my son has met the same fate.' Being asked why she did not leave so fatal a spot, she replied that there was there no oppressive government. 'Remember this,' said Confucius to his disciples, 'remember this my children, oppressive government is fiercer and more to be feared than a tiger.'"² (In New York they have both the Tiger and the oppressive government.)

"At last, in his fifty-second year, he was made chief magistrate of the city of Chang-tu. A marvelous reformation, we are told, forthwith ensued in the manners of the people, and the marquis called him to higher office. He was finally made minister of crime—and there was an end of crime" . . . "A transforming government went abroad. Dishonesty and dissoluteness hid their heads. Loyalty and good faith became the characteristics of the men, and chastity and docility those of the women. He was the idol of the people, and flew in songs through their mouths."³

But after a time the baser element asserted itself. "A large company of beautiful women, trained to music and dancing, and a troop of fine horses, were sent to Lu," the chief city. The marquis yielded to blandishments. Then the sage and his moral reforms were neglected and soon forgotten.

Subsequently, "he told the marquis of Ts'i that good government obtained when the ruler was ruler, and the minister, minister; when the father was father, and the son, son. Society he considered was an ordinance of Heaven, and

¹En. Br. p. 908.

²En. Br. p. 909. ³Ibid. p. 909.

was made up of five relationships—ruler and subject, husband and wife, father and son, elder brothers and younger, and friends. There was rule on the one side of the first four, and submission on the other. The rule should be in righteousness and benevolence; the submission in righteousness and sincerity. Between friends the mutual promotion of virtue should be the guiding principle.”¹

Confucius had faith in people. He was an optimist, and believed—“Given the model ruler, and the model people would forthwith appear.”

He felt competent to tell the princes how to rule, and he was able to point them to noble rulers of former times, such as “the sage founders of their own dynasty, to the sage T’ang, who had founded the previous dynasty of Shang, to the sage Yu, who first established a hereditary Kingdom in China; and to the greater sages still who lived in a more distant golden age.”¹ Confucius believed that if any ruler would follow these patterns and his instructions, he could change “the face of the whole Kingdom,” and fill it “with a multitudinous relation-keeping, well-fed, happy people.”¹

Mark what Confucius said about illustrious rulers of former times. These ancient worthies were “examples of perfect virtue.” Then there were “the greater sages still who lived in a more distant golden age.”¹ *Confucius believed that the more ancient the Chinese, the better they were.*

NOTE: Mark—reference is made to a past Golden Age. China has very ancient records which were well known to Confucius and, according to him, the further back you go, the greater and the nobler the rulers become. Accordingly, these facts put a finale upon some scienceless assumptions of Materialism.

Sad fact—nations become more and more moral and civilized as one goes back into antiquity and draws nearer to

¹En. Br. p. 909.

¹En. Br. pp. 909, 910.

the immediate posterity of Noah. Remember that Noah was a prophet of the Lord for nearly a millennium, and that his sons, Shem, Ham and Japheth were contemporaneous with Abraham, and they must have known about these revelations from the Great Creator. For this ancient and faithful servant of the Supreme Being doubtless taught his posterity about the creation, the Fall of Adam and Eve, and the true worship of Jehovah.

Confucius was a "superior man"—a man of rare ability and good sense. In his travels he frequently met persons who had retired from the world in disgust—just as monks and nuns pretend to do today. They retire and *degenerate in monasteries and nunneries*. Concerning this ancient and modern delusion, the sage said: "It is impossible to withdraw from the world, and associate with birds and beasts that have no affinity with us. With whom shall I associate but with suffering men? The disorder that prevails is what requires my efforts."¹ Confucius was brave hearted and noble minded. He "*would not abandon the cause of the people*"; for God had put into his heart the brotherhood feeling.

"Of all the ancient books not one was more prized by him [Confucius] than the Yi-King, or the 'Book of Changes', the rudiments of which were assigned Fuh-hi about the 30th century B.C."¹ This last date takes us far back of the Deluge which was only 2348 B.C. This necessitates the belief that the Antediluvians had a written language and a high degree of civilization. Most certainly those long-lived, physically and mentally great peoples did not inhabit this beautiful world for about 1656 years without devising some form of writing. Consequently, one is quite safe in supposing that Noah took written documents with him into the Ark. In any case ancient Chinese literature makes known that in primitive times there flourished a wonderful civilization.

¹En. Br. p. 910.

¹En. Br. p. 911.

This illustrious sage deserves world recognition for his negative enunciation of the "golden rule"—"What you do not like when done to yourself, do not do to others."

"Many years before" Confucius "was born, an ancient hero-king had proclaimed in China: 'The great God has conferred on the people a moral sense, compliance with which would show their nature right. To cause them tranquilly to pursue the course which it indicates, is the task of the sovereign.'"¹ This famous Chinese ruler believed that man has a moral nature—has a God-given conscience which, if followed, would greatly aid in right living. These ancient worthies, living not many centuries after Noah, doubtless received, both by tradition and written documents, a knowledge of the true God.

Confucius is the author of many fine sayings:

"Charity, like the sun, brightens every object on which it shines."

"What the superior man seeks is in himself (he seeks his own purification, moral ennoblement), what the small man seeks is in others."

"A poor man who does not flatter, and a rich man who is not proud, are passable characters; but they are not equal to the poor who yet are cheerful, and the rich who yet love the rules of propriety."

"Learning undigested by thought, is labor lost; thought unassisted by learning is perilous."

Confucius concerned himself about "man as he is," and his duties towards society. He believed—"Man's nature was from God; the harmonious acting out of it was obedience to the will of God; and the violation of it was disobedience."

It must be said to his credit that it was his custom "to rise up before the old man and the mourner."¹ Under peculiar circumstances he said: "Heaven has produced the virtue that is in me; what can any man do to me?"²

¹En. Br. p. 912.

²En. Br. pp. 909-912. ²Ch. En. p. 412.

Unlike Pythagoras and Empedocles, those old Greek heathen supernatural mystery deceivers, "He never pretended to be anything more than a man." Cæsars, Pontiffs and false prophets have fallen down before this temptation of Satan. They are like Simon, the Sorcerer, who gave out "that himself was some great one."—Acts 8:9.

In speaking of him, his "disciples tell us that there were four things from which he was free—foregone conclusions, arbitrary determinations, obstinacy, and egoism; that there were four subjects which he avoided in talking with them—extraordinary things, feats of strength, rebellious disorder, and spirits; that there were four things which he taught them—letters, ethics, whole-heartedness, and truthfulness; that there were three things of which he seldom spoke—profitableness, the appointments (of Heaven), and perfect virtue; and that there were three things in regard to which he taught the greatest caution should be exercised—fasting (as a preliminary to sacrifice), (going to) war and (the treatment of) disease."

We may well believe that the Almighty never left himself without witnesses to the truth, and that this illustrious moralizer was one of his beloved Gentile saints. To his great credit this should be said—"Confucius would not abandon the cause of the people."

It may truthfully be said that he was a gentleman, a scholar and a high-toned moralist and a devout believer in the Supreme Being. We Gentiles rejoice to know that the Blessed Lord is our Great High Priest after the order of Melchisedec which order is greater than the Aaronic order of the Jews. Our Blessed Lord is a world Saviour, and says of Himself: "I am the Light of the world."—Jno. 8:12. Also, it is said of the Saviour: "That was the true Light which lighteth every man that cometh into the world."—Jno. 1:9. All more or less clearly see this glorious Light, and happy are they that follow its healing beams to their celestial source in the Holy Trinity.

It is also known that Confucius intimated "that he had a mission from heaven, and that until it was accomplished he was safe against all attempts to injure him." Moreover, he said: "Man's nature was from God; the harmonious acting out of it was obedience to the will of God; and the violation of it was disobedience."

"In the references to the Supreme Being which are abundant, there is an exulting awful recognition of Him as the almighty personal Ruler, who orders the course of Nature and providence."

"Whatever the institutes of Chow prescribed about the service to be paid to the spirits of the departed, and to other spirits, he performed reverently up to the letter"; yet he laid the emphasis upon our duties to the living.—p. 912, En. Br.

Much stress has been laid upon the fact that he seldom makes mention of the name of God. Also, how is it that we do not find, in the utterances of Confucius, the expressions of a fervent piety? . . . "The explanation lies probably in this, that the direct worship of God, in the ancient religion of China, was 'confined to the sovereign as the parent and priest of the people.' This, of course, ended with the recent abdication. Speaking of the greatest religious services of the ancient sovereigns, Confucius . . . delivered the important judgment that in these services, in the ceremonies of the sacrifices to heaven and earth, they served God. "He probably thought it was not for him as a subject to be taking on his lips the Great Name; he was, as he said, merely a 'transmitter and not a maker.'"—p. 412, Ch. En.

MORE SAYINGS OF CONFUCIUS

"The scholar who is intent upon learning the right way, and who is yet ashamed of poor attire and poor food, is not worthy of being discoursed with."

"Men of loftier mind manifest themselves in their equitable dealings; small-minded men in their going after gain."

"To be slow to speak, but prompt to act, is the desire of the superior man."

"I yield to none in point of love of learning."

"It is when naturalness and polish are equally evident that we have the ideal man."

THE ANALECTS OF CONFUCIUS

By Prof. W. E. Soothill, Shansi, China

Confucius disliked—"Plausible speech, an ingratiating demeanour, and fulsome respect."

"1. Once when Yen Yuan and Tzu-Lu were standing by him, the Master said: 'Suppose each of you tells his wishes?' 2. 'I should like,' said Tzu-Lu, 'to have horses and carriages and light furs to wear, so as to share them with my friends, nor would I feel any annoyance if they spoilt them.' 3. 'I should like,' said Yen Yuan, 'never to make a display of my good qualities, nor a parade of my merits.' 4. 'May we hear the master's wishes?' asked Tzu-Lu. 'They would be,' said the Master, 'to comfort the aged, be faithful to my friends, and cherish the young.'"

"It is only when nature and training are proportionally blended that you have the higher type of man." "Man is born for uprightness."

"With coarse food to eat, water for drink, and a bent arm for a pillow—even in such a state I could be happy, for wealth and honour obtained unworthily are to me as a fleeting cloud."

"The Master took four subjects for his teaching—culture, conduct, conscientiousness, and good health."

"In letters perhaps I may compare with others, but as to my living the noble life, to that I have not yet attained."

"Keep aloof from vulgarity and impropriety."

"He who does not know the Divine Law cannot become a nobleman."

"When in the wrong, do not hesitate to amend."

"The man of noble mind holds three things in awe. He holds the Divine Will in awe; he holds the great in awe, and he holds the precepts of the Sages in Awe."

If the reader will turn to the following pages of the Analects, he will find some fine sayings of great sages and philosophers who preceded Confucius—see pages 307, 347, 357, 371, 395, 453.

"The life of a man is—his rectitude. Life without it—such may you have the good fortune to avoid!"

"They who know it are not as those who love it, nor they who love as those who rejoice in it—that is, have the fruition of their joy for it."

"Fan Chi put a query about wisdom. The Master replied, 'To labor for the promoting of righteous conduct among the people of the land; to be serious in regard to spiritual beings, and to hold aloof from them—this may be called wisdom.'"

This strange clause—"To hold aloof from them"—spiritual beings—requires explanation. It is evident that Confucius discerned that he was living in a period of mental degeneration in reference to the Deity. Some, today, are of the same opinion. They are confused amid the mental chaos of our modern spiritualism. The agnostic is not always a real seeker after truth. He holds nothing but a lot of blank negations. Then our modern spiritualism is the lineal descendant of ancient necromancy, withcraft, *legerdemain*. There have always been astrologers, soothsayers, etc. About the time of Confucius, there was a general belief in evil spirits. As nations forsake the mentally invigorating and illuminating knowledge of the true and living God, they, having forsaken their Heavenly Father, are forsaken of the Lord and fall into heresies. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"And changed the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts . . .

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever, Amen.

"For this cause God gave them up to vile affections."—Rom. 1:21-26.

Consequently, heathen nations generally live in terror of demons, evil spirits, and indeed, in some instances, they have worshipped devils.

Now, Confucius himself inculcates reverence for the Supreme Being, because he believes in Heaven and in the truly Divine Personality; but on the other hand warns his disciples against those propagandists who would distract and terrorize the people with their demon theology. It is his sane teachings like the above that have placed him high among the world's greatest Immortals.

Once, when, having had a certain interview, a disciple was scandalized, Confucius "offered the solemn adjuration, 'If I have done aught amiss, may Heaven reject me! May Heaven reject me!'" This shows that he believed in a future state and in the Supreme Judge thereof.

The Duke of Chow was one of his beloved ancients, and "it was the dream of Confucius's life to restore the country to the condition in which the Duke of Chow left it."

Listen to this—"Riches and honors without righteousness are to me as fleeting clouds."

On one occasion he exclaimed, "Heaven begat virtue in me; what can man do unto me?"

Four things were kept in view in his teaching—*scholarliness, conduct of life, honesty, faithfulness*.

He was a lover of music.

"Once when the Master was seriously ill Tzu-Lu requested

to be allowed to say prayers for him. 'Are such available?' asked the Master. 'Yes,' said he; 'and the Manual of prayers says, Pray to the spirits above and to those here below.'"

"My praying has been going on a long while," said the Master.

Confucius uses this expression—"Keeping free from the confusing effects of wine." Here is an ancient and most worthy prohibitionist.

"When you have erred be not afraid to correct yourself."

Confucius was asked what was meant by "a right regard for one's fellow creatures." He replied, "It is love to man."

Confucius used these expressions—"While I murmur not against Heaven . . . yet 'tis Heaven alone knows what I am."

When asked about a certain youth he replied—"I note that he seats himself in the places reserved for his betters, and that when he is walking he keeps abreast with his seniors. He is not one of those who care for improvement: he wants to be a man all at once."

Listen as Confucius says: "Put away the Ch'ing songs, and remove far from you men of artful speech: the Ch'ing songs are immodest, and artful talkers are dangerous." What would Confucius think of our movies and theaters? Are we not ashamed of many of our novels and magazines and books?

"Ah, 'tis hopeless! I have not yet met with the man who loves virtue as he loves Beauty."

"The superior man is exacting of himself; the common man is exacting of others."

"To live a right life is the concern of men of nobler minds."

Confucius speaks of "an official of the State-worship." Evidently there were State Churches in ancient times.

"Three things, also, such a man greatly reveres: (1) the ordinances of Heaven, (2) great men, (3) words of sages. The inferior man knows not the ordinances of Heaven and

therefore reveres them not, is unduly familiar in the presence of great men, and scoffs at the words of sages."—p. 77.

According to Confucius, a gentleman "will dislike those who talk much about other people's ill deeds."

Finally we would do well to practice the following virtues recommended by Confucius, one of the world's greatest moral reformers:

1, Self control; 2, Modesty; 3, Forbearance; 4, Patience; 5, Kindness; 6, Obedience; 7, Mildness; 8, Dutifulness; 9, Neighborliness; 10, Fidelity; 11, Uprightness; 12, Moderation; 13, Politeness; 14, Ceremoniousness.

PRAYERS

The Prayer of the Emperor T'ang

"I, the child of Li, presume to avail me of an ox of dusky hue, and presume to manifestly announce to Thee, O God, the Most High Sovereign Potentate, that to the transgressor I dare not grant forgiveness, nor yet keep in abeyance thy ministers. Judgment rests in thine heart, O God. Should we ourself transgress, may the guilt not be visited everywhere upon all! Should the people all transgress, be the guilt upon ourself."

"This view of Shun's obtaining the empire is in accordance with what is said in The Great Declaration—'Heaven sees as my people see, Heaven hears as my people hear.'"

The emperor was called the son of Heaven.

Here is an ancient saying—"That which comes to pass without anyone's seeming to bring it about, is from Heaven."

THE PRAYER OF DUKE WEN

Here follows the account of a prayer in a special emergency. King Wu being at the point of death, his affectionate brother took it upon himself to sacrifice and pray—and this was the prayer:

"Your chief descendant (the King) is suffering from a severe and dangerous sickness; if you three¹ Kings have in Heaven the charge of watching over him, Heaven's great son, let me be a substitute for his person. I have been lovingly obedient to my father . . . He was appointed in the hall of God to extend his aid to the four quarters (of the Empire), so that he might establish your descendants in this lower world" . . . "Oh! do not let that precious Heaven-confirmed appointment fall to the ground." This was truly an affectionate prayer for his imperial brother.

A fine saying of Confucius is appropriate here: "He who sins against Heaven has nowhere left for prayer."¹

"Prayer for rain has been made from ancient times in China"² There are praying wheels, and "throughout China flags and streamers offer unceasing invocations as they wave too and fro in the fields. It is, therefore, impossible to consider China as a prayerless country, seeing that prayer in some form or another utters itself on every breeze."²

"But European writers, best competent to form an opinion on the subject, have decided that Chinese civilization may be traced back, by authentic historic proof, to a period of some two thousand-six-hundred years anterior to our era. This date would bring us to the beginning of the reign of the first of the 'Three Emperors', to whom are imputed the invention of the arts and sciences. To these succeeded the 'Five Sovereigns', and with the reign of the two last of these, Jaou, B.C. 2356, and Shun, his successor, commences what may be styled the golden age of Chinese history; and it is upon the maxims of these two sovereigns, or upon those attributed to them, that the teachings of all succeeding ages have been based."

"Up to the time of Ju's accession to the throne, on the

¹Note that significant expression—the *three Kings*. These great prophets of the Gentiles must have been taught by the Lord the great doctrine of the Holy Trinity.

²W. E. Soothill—*Three Religions of China*, pp. 137-8-9. ²p. 140-1.

death of the great Shun, B.C. 2204, the sovereign power had been elective, but after that it became hereditary."¹

The emperor was "Pontifex Maximus," and he alone was the acting "mediator between the nation and the mysterious majesty of Heaven," and he "offered up propitiatory sacrifices for the Empire."²

Also, are found everywhere fine moral maxims and political precepts like the following—"Be virtuous and pure of heart." "To find this way, to move in it, and to keep in it, was to be the goal of man's endeavours. When he had reached it and not before, he would be able to act in accordance with the divine will, or as we conventionally express it, 'to walk with God.'"³ Is not this latter a supremely Christian statement?

In speaking of the supernatural, Confucius affirms: "How all-pervading is the influence of the spirit world! You look, and you see nothing; you listen, and you hear nothing; yet all nature is pervaded by it; it is within all things, and around all things, and cannot be cast out. When a man is moved to purify himself, and fast, and put on ceremonial robes, and offer sacrifice, it is almost as if the gods revealed themselves to him—he appears to be surrounded by them, they seem as if they were at the same time at his right hand and at his left." Hence the ode says:

"The gods come down
In their omnipotence.
Take care, O man!
That thou best reverence;
For though hid from thee,
They are everywhere;
Thou mayest not see them;
Not the less beware!"²

"The wise have no doubts,
The virtuous no sorrows,
The brave no fears."³

¹Confucius the Great Teacher, by Major General G. G. Alexander, C.B., p. 12.
²p. 15. Ibid. ³pp. 264-5. ²p. 266. ³p. 270.

"The cultivator of the soil may have his fill of good things, but the cultivator of the mind will enjoy a continual feast."⁴

Notice that authentic Chinese history begins about 2600 years B.C., and notice further that the successor of the immortal Shun commenced what may be styled the Golden Age of Chinese history. The "Flowery Kingdom" may well be called "Ancient China." For as early as 2000 B.C., the people possessed a "written medium." Also, at this early date in the reign of Yaou, a sufficient knowledge of astronomy existed to "permit of the regulation of the calendar, and of the adjustment of the solar and lunar years."¹

"There is no record belonging to any period of Chinese history, no matter how remote, in which music and poetry do not occupy a prominent place."² Here is another fine saying of the great sage: "It is impossible for a vicious man to be a great musician." All true religion is musical. Great Revivals inspire fine music. Even in the Dark Ages the music in the Churches was the one ray of celestial light and hope that pierced the deep gloom of benighted nations.

Concerning music it is stated: "In the time of Confucius it was supposed to have greatly deteriorated from the state of perfection to which it had been brought in the halcyon days of the immortal Shun, when the sweetness of its notes gave harmonious indication of the gentle and benign disposition of the ruler, and of the happiness and content of the people over whom he ruled."³

Confucius is called: "The most holy teacher of ancient times." The following titles were given to him: "The Great Father," "The first of saints," "The royal preacher," "The most holy teacher of ancient times."¹

Major Alexander says: "To those amongst us who have studied his life and teachings, he cannot fail to present himself as a preeminently religious man."³

⁴Ibid. p. 27.

¹Ibid. p. 17. ²p. 19. ³p. 153.

¹Ibid. p. 159. ²p. 186. ³p. 188.

Another important statement of this illustrious Chinaman: "I love to revere the ancients . . . for their writings are so far-reaching and comprehensive that I never weary of studying them. When I write I . . . confine myself as much as possible to compiling and elaborating all that was taught by the holy sages of antiquity."⁴

"It has been brought forward as a mark of reproach against the educated Chinese of the present day, that they are in the habit of saying, in a spirit of well-bred complaisance proceeding from indifference, 'Our three religions—the Confucian, Taouist and Buddhist'—are in reality but one. For when reduced to their simplest terms, I think it would be found difficult for any impartial inquirer to arrive at any other conclusion."⁵

"It is a matter of common knowledge that there are three religions in China, viz.: Taoism, Confucianism, and Buddhism. There is, however, a saying in that country, *han san wei yih*, 'it contains three (religions) and yet it is only one (religion).' Is it possible to determine what the one religion is, which the three are supposed to represent?"¹

The author continues: "The fact is, that the three religions are three branches, growing from a common stem, which has existed from pre-historic times; this stem is the religion of the Universe, its parts and phenomena. This Universism, as I will henceforth call it, is the *one* religion of China. As these three religions are its three integrant parts, every Chinese can feel himself equally at home in each, without being offended or shocked by conflicting and mutually exclusive dogmatic principles."²

The proper and natural conclusion is simply this—These religions all had their origin in the Divine Revelation.

⁴Ibid. p. 189. ⁵p. 265.

¹Ibid. p. 1. ²pp. 2, 3.

RELIGION OF CHINA

*Universism: A Key to the Study of Taoism and
Confucianism*

By Professor J. J. M. DeGroot, L.L.D., Berlin

"I hold that in its Mahayana form it is not an enemy to the Christian missionary, but a friend; for it has familiarized the Chinese with ideas essential to the right appreciation of Christianity, and Christianity is a religion which carries with it a higher and a saner potentiality, whether of faith or practice, than exists outside of it, for the realization of the best ideals of the best thinkers the East has given to the world."¹ It is evident that the religion of Adam, Enoch and Noah, was also the religion of Abraham, Isaac and Jacob, and such, also, in the main, was the religion of Zoroaster, Buddha and Confucius; for the great religions of the ancient world, Hebrew as well as Gentile, had their common origin in the Love of the All-Father. Such then, through the merit of the Saviour, were the original theistic conceptions of both Chinese and Hindus. Especially, we know in China "that the national religion recognizes a Supreme Being, impersonally denoted by Tien, or Heaven; personally denoted by Shang Ti, or the Ruler above, the Over Ruler, or in other words, the Supreme Sovereign. In the invisible world He is aided by a multitude of spirits, or divine beings; in the visible world by sages and rulers, of whom the chief is the Emperor of China, who as pontifex and vicar of God, has sole right to sacrifice to Him as Shang Ti, though as impersonal Heaven, and even as Shang Ti, all men may approach Him."

¹Ibid. p. 108.

QUOTATIONS FROM THE LEARNED OXFORD PROFESSOR OF
CHINESE

The author makes the following very important statement—

“Time will not permit me to summarize the teachings of the Analects, but I may briefly say that we find therein excellent moral teachings, with absolute absence, as in the case of all Chinese classics, of those indecencies which are found in the ancient writings of other nations.” What about Ovid’s *Ars Amatoria* and the escapades of Jupiter? What about even Zeus and the Twelve Gods and Goddesses of Mount Olympus? And, ah! what about our modern movies and theaters? The Good Lord help us to get back to the Golden Age of China in social morality and refinement! At present the world is getting better simply and solely because the Lord is pouring out his Holy Spirit upon the nations.

“In the Analects we have the five virtues frequently mentioned—namely, kindness, justice, reverence, wisdom, and good faith.” Needless to say, great emphasis is laid on filial piety and respect to seniors.¹

In speaking of the Official Religion, the author says:

“The highest act of national worship was the imperial sacrifice to Shang Ti. Only the emperor, the High Priest, ‘of the world,’ the Son of Heaven, might perform this great sacrifice, which existed from all antiquity until the fall of the empire.”

Further he says: “At the time of sacrificing, the tablet of Shang Ti was placed on the north of the topmost terrace. It will be seen that idolatry has never been allowed to enter into this ceremony.”²

In this ancient literature the words God and Gods are used rather freely referring to minor celestial beings such as angels, cherubim, seraphim and archangels. Indeed, in our Holy Scriptures there is a similar freedom.

¹Ibid. p. 203. ²p. 231.

In Ex. 21:6 and 22:8, 9, Elohim [Gods] is in the original and yet it is translated judges. In Ps. 8:5, it is written: "For thou hast made him [man] a little lower than the angels"—the original is Gods. Also, in Ps. 82:6, it is written: "I have said ye are Gods: and all of you are children of the Most High." And we must allow the Gentile Church some latitude in the use of divine names.

"It must be remembered that religion did not begin in China with Confucius or Laocius, any more than it did in India with Sakjamusie, or amongst the Israelites with Moses. Confucius, Laocius and Buddha adopted and modified religious systems already ancient. They were reformers of religion."¹

Further, Soothill maintains that there was a "third or magical form of religion which, strictly speaking, is neither Confucian nor Laocian, but which, with an admixture of both, together with a later inter-mixture of Buddhist ideas, is the prevalent religion of the common people." Then the author says: "I must, however, make it clear to you that both Laocius and Confucius and the elect of their two schools have advanced a philosophy and a religion far surpassing this lower form. So, also, did the great men of China who preceded them, in whose footsteps they professed to follow, and whose lives and teachings represented to them the pristine golden age of antiquity which they idealized and idolized."¹

The Taoists chide the Confucianists by saying: "The world is infinitely worse now than it was in the primordial days of innocence, and this all arises from your religious ceremonies, your so-called virtues and your learning; let Tao have its free course, and pristine happiness will return. Both philosophers *looked backward and not forward, to the golden age, as their followers still continue to do.*" They were right in looking back; for in the era between the

¹The Three Religions of China, by Rev. W. E. Soothill, Professor of Chinese, Oxford, 1923, pp. 16-18.

"Confusion of Tongues" and the time of Zoroaster, there was an age of peace and plenty, learning and morality, when the high ideals of a holy Revelation governed all the peoples of the earth. But now we are right in looking forward to a coming millennium when our Holy Christianity will dominate both the body politic and the body ecclesiastic.

Again, Professor Soothill has wisely said: "The missionary to China may well rejoice and be glad that God has given such pure-minded and noble-spirited seers to that great land." "And while defective views of God, and man's relationship to him, have hampered the upward progress of China, their sages have been worthy of all honor, whose faces have ever been set towards the sun and away from the abomination of darkness in which some of the other nations have weltered."¹ "Both philosophers [Laocius and Confucius] looked backward and not forward to the golden age, as their followers still continue to do."¹

It must be a mistake to imagine that this pure and primitive religion had its "roots in primitive animism." For truly these forces of nature, "these spirits, are all subject to a personal Supreme Ruler who governs all creation. As Shang Ti, through the ages down to the end of the late Manchu dynasty, He was sacrificed to by the Emperor. As T'ien, or Heaven, in the impersonal or less personal sense, all men are of his generation and may cry to Him."²

The first man who appears when Chinese mythology enters upon the legendary period is Fu-hsi, the reputed first ruler of China, and the date of his reign is generally reckoned as from 2852 to 2738 B. C. According to that he began to reign 504 years before the Flood; for the Flood took place 2348 years B.C. No doubt during the sixteenth or seventeenth centuries between the Creation and Deluge, quite a numerous population had come into being. We must remember that Adam lived to be 930 years old. During this period which may be called the first millennium of the

¹Ibid. p. 19.

²Ibid. p. 23.

world's history, Adam's posterity must have become many thousands—children, grandchildren, great-grandchildren, etc., etc. It is stated that during the lifetime of Joshua and the Elders, who outlived him, Israel was faithful to their Covenant with Jehovah, and no doubt that while Adam and Eve lived, truth and righteousness were the dominating considerations. Therefore, the first 1,000 years of human history may be called the *First Golden Age of the World*—the first millennium.

No doubt the families were large and the death rate very low; for our Heavenly Father gave our First Parents bodies that were created for immortality. In this connection, let us for a moment consider the case of our own country. About 150 years ago, the population of the original Thirteen States was only 4,000,000 and now it is 122,000,000—almost 30 times as great. Of course, it must be granted that territory with population has been added from time to time.

Furthermore, doubtless these long-lived Antediluvians developed many arts and sciences, had minutely articulated languages and systems of writing. Also, the great verities of our holy religion were fully revealed to Adam and to his posterity by the Almighty Himself who held personal and, at first, frequent intercourse with our First Parents. Then Abel and Seth were righteous men and personally knew and worshipped their Heavenly Father. Indeed, this is plainly stated: "Then began men to call upon the name of the Lord."—Gen. 4:26. "And Enoch walked with God: and he was not; for God took him."—Gen. 5:24. Thus this ancient saint was the first example of a glorified human being to enter the celestial City of the Most High. This great event took place when Enoch was only 365 years old. Then centuries afterward the great Elijah was translated, and finally our Blessed Lord Himself was glorified and returned to the right hand of the Father. Thus there are three representatives of our glorification in the celestial Home.

Of Noah, the second great father of our race, it is said that he "was a just man and perfect in his generation," that he "walked with God," and that "in the six-hundredth year of his life" came the Flood. Thus it appears that for many years this ancient "preacher of righteousness" (2 Peter 2:5) warned the Antediluvians of the coming judgments of the Almighty. Further, it is well to remember that this great patriarch lived after the Deluge for 350 years, and that he died about the year 1998 B.C. But Shem lived 500 years after the Flood and was contemporaneous with Abraham, dying only about 25 years before the death of that patriarch. Consequently, Shem and Abraham knew all about the Confusion of Tongues and the Dispersion from Babel, which took place about 2207 B.C., which would be 140 years after the Deluge which occurred 2348 B.C. But Shem lived 500 years after the Flood and subtracting 500 from the above date of the Deluge, it appears that Shem's death took place only 1,848 years before Christ.

Remember that Noah lived 950 years, and must have been a person of superior mental and physical ability, of vast experience and profound religious sentiments. He most certainly took into the ark and brought out of the ark a *Sacred Literature*, a copious language and a profound knowledge of the true God.

Consequently, through Noah and Abraham the wonderful literature and religion of antiquity, were preserved; and now they are being brought to light through ethnology, philology, and archaeology. Thus the world is being mentally, morally and spiritually enriched by the fine Theism of Laotsze and Confucius, Buddha and Asoka and Zoroaster. There were given inspired teachings to the Gentile Church.

Also, it is fair to infer that through Noah and Abraham, quite clear intimations of the Holy Trinity were made known. It is significant that in Jehovah's declaration at our creation—"Let us make man in our image, after our like-

ness"—plural numbers are used (*us* and *our*) and not dual or singular. Thus, in the very first chapter of the Holy Scriptures, there is this definite statement which presupposes a plurality of Persons in the Godhead. It is safe to assert that as true science and ripe scholarship continue investigations, Christian scholars are being able to fully confirm the Bible account of origins, and thus utterly destroy this miserable materialism which has been propagated by this so-called Modernism, agnostic Science and self-assertive Higher Criticism—which have been intellectual humiliations to Christendom. Good Lord deliver us from such blind guides!

These ancient worthies enjoyed the privileges of visions, revelations and blessed predictions concerning their posterity and the destiny of nations.

There follow quotations from Soothill:

"The first name that appears when China's mythology enters upon the legendary period is that of Fu-hsi, the reputed first ruler of the Chinese, and the date of his reign is generally reckoned from 2852 to 2738 B.C. Formerly it was imagined that Chinese dates went further back into antiquity." But more recent and more careful reckonings put her most ancient dates well within the Ussher Bible chronology. Though the above date, 2852, places the reign of Fu-hsi before the Deluge, that merely shows that there was a people in China before 2348 B.C., the date of the Flood—quite possible and quite probable and, according to this history, actual.

Also, it is stated that Fu-hsi "offered sacrifices on Tai-Shan in the province of Shantung, one of the sacred mountain peaks of the country . . . written authority for this act of worship is interesting as being the earliest recorded act of religion in China. The sacrifice thus offered was one which, in succeeding ages, has been the prerogative of the Emperor, as the Son of Heaven, to the Power above him."¹ It was supposed that the ruler, or king, was the proper

¹Ibid. pp. 26, 27.

person to act as priest or intercessor for his people before God. In other words, the king was the national high priest, and, as in the case of Aaron, it was his special prerogative to make intercession for the nation.

Then after Shen Nung, "we come to Huang Ti, 2704-2595 B.C., during which period further religious observances are mentioned."¹ It appears that even in that early day unrighteous tyrants afflicted the people. For there were "wicked" as well as "famous" sovereigns. The noteworthy were regarded as "divine rulers to whom both Confucius and Taoists ascribe the development of civilization and religion."¹

Our author gives Confucius, "the uncrowned King of China," credit for editing the ancient records, and handing them down in the Five Canons, namely, the Book of History, the Ancient Odes, the Book of Changes (or Divination), the Annals of the State of Lu, and the Book of Rites."¹

But during the life of Confucius "there were princes who set all morality at open defiance, and lived lives of open shame." This sorely distressed the patriotic and pure-minded Confucius upon whom "even the wicked rich poured scorn" "for his futile attempts to stay the disorder which, like a swelling flood, rolled in resistless torrents through the land."²

"Confucius was a punctilious gentleman of the old school, to whom our modern laxity, not to say flippancy of manner, would have amounted to immorality." "Duty was ever his lodestone. Of religious instincts from his childhood—religious he remained throughout his days." "With too evenly balanced a mind to sympathize with the fantasies of the superstitious, he maintained a mental attitude towards the unseen world which was respectful but never familiar, reverent but never fervent, knowing God as a Majesty and never as a Father." "His moral life remained untainted in the midst of a corrupt generation, in which

¹Ibid. p. 28. ²p. 29. ³p. 31.

vice flaunted itself in the open, and virtue shrank abashed in despair.”³

“That such increase in the number of objects worshipped and feared had become a burden, even in the days of Confucius, may be inferred from the Four Books, and it also seems evident that Confucius may be looked upon as a reformer of these superstitions rather than as a sceptic in regard to religion. His attitude resembled that of Socrates, in that he was a thoroughly religious man, who believed in a moral God, and who found the increasing multitudes of Gods and demons, and the superstitions of the people distasteful and baneful.”¹

These two most worthy sages were not very far apart in time. Confucius was born about 550 B.C., and Socrates in 469 B.C. Indeed, they were almost contemporaneous. No doubt Socrates knew of Confucius. Socrates did personal work in Athens while Confucius aimed at national reformation. But they both evidently knew God as the Great First Cause of all, and are among the most illustrious immortals of the human race.

The doctrines of Confucius, though they chiefly referred to the relationships between man and man, are far from being destitute of elements higher than those of mere morality. “God, the Supreme Ruler, is recognized as a Being to be revered and worshipped.” He believed in a “multitude of spirits.” We would say a multitude of angels. Some think that he believed in ancestral worship; but his profound belief in a Supreme Being must modify that idea. Also, he believed that “sacrifices propitiatory rather than expiatory,” should be offered. He believed, and rightly, that the absolute Justice of the Almighty must be satisfied. Some of our loose-thinking moderns might learn, from the devout Chinaman, godly reverence for a Supreme Being of infinite love and absolute justice.

According to our author: “Sin and its punishment are

¹Soothill, W. E., *The Three Religions of China*, pp. 129-30.

acknowledged, the punishment being looked for in the present rather than in the future state of existence." "Prayer is recognized as a duty, and as acceptable and efficacious; but it is not daily prayer, or a sanctifying communion with the Divine. It is rather an attitude of mind, or a formal sacrifice, which should be preceded by fasting and bathing."¹

"In a sense the emperor is the high priest of the nation, the officer of his district, and the father of his household." . . . "Only the emperor may offer the state sacrifices to the Shang Ti, the Over-King, but the ear of Heaven is open to the cry of all, even to the repentant evil-doer." "His five cardinal virtues were kindness, rectitude, decorum, wisdom, and sincerity, and the prince was to be the exemplar of these virtues to the people."¹

"The sum of his code appears to be this: Be generous." —p. 34. He described adultery "as the chief of sins." "Loyalty, both to prince and friend, is inculcated, as also conscientiousness in all one's doings. Rectitude and self-control, courtesy and moderation," find also a notable place in his teachings. He also taught that "virtue and religious observance have a greater renovating power than punishment."²

In conclusion, "neither pleasure, nor honour, nor wealth is the *summum bonum*, but virtue, for it is the foundation of true happiness; and virtue is attained through the energy of the individual will."³ The great aim of Confucius was: "The renaissance of the *Golden Age of antiquity* through a return to the virtue of primitive times." That Golden Age was between the time of the Deluge and that of Zoroaster.

MONKS AND NUNS

It appears that in the early part of our era a religious deputation was sent from China to India. "Eighteen messengers left the Imperial Court at Lo-Jang, now Honsufu,

¹Ibid. pp. 31, 32.

²Ibid. p. 33. ³p. 34. ⁴p. 35.

in A.D. 65, and returned in 67, bringing with them images of Buddha, Buddhist scriptures, and two Indian monks." For two and a half centuries Buddhism "made but little progress in China." And mission Boards are finding out that "foreign controlled and subsidized" missions cannot maintain their supremacy.¹ There must come eventually the native Church. In China, as usual, the monks and nuns of Buddhism aroused the indignation of China and the "numerous abuses in the monasteries aroused the Confucians to action."¹ "At length 12,000 monks and nuns were compelled to return to secular life." Another moral reform took place in the ninth century and "4,000 monasteries were destroyed. All the property of the monastic communities was confiscated, more than 260,000 monks and nuns were compelled to return to the secular life."¹ Like action should be taken by this country, today, against monks, nuns, Jesuits, godless priests and the sale of indulgences whereby priests sell persons liberty to violate the common law of the land. America must enact drastic laws to protect herself against this horrible "man of sin," or suffer like Mexico. America ought to ponder the fact that through the Purgatory Fraud and the Confessional, the Church of Rome got possession of about one-third of the land area of Mexico.

Also, by the same means, the Papist priests, before the French Revolution, got possession of about one-third of the land area of France. These abominable heresies endanger both the financial and the moral interests of a country. This clerical hypocrisy disgraces and endangers our civilization. Good Lord deliver us from Satan's political machine.

The author furthers asks: "What then are the theistic conceptions of the Chinese? Briefly stated, what we know is, that the national religion recognizes a Supreme Being, impersonally denoted by Tien, or Heaven; personally denoted by Shang Ti, or the Ruler above, or the Over-Ruler, or, in other words, the Supreme Being. In the invisible

¹Ibid. pp. 94, 95.

world He is aided by a multitude of spirits, or divine beings; in the visible world by sages and rulers, of whom the chief was the Emperor of China, who as Pontifex Maximus and Vicar of God, heretofore, had the sole right to sacrifice to Him as Shang Ti; yet all men may approach Him."¹

Of course these fine conceptions concerning Deity came through Noah, Shem and the Post-diluvian sages. Like Israel, China has always had "Sacred Books." Also, the God-given intuitions planted in the soul of man enable him to conceive of a Power higher than himself—a Power "that makes for righteousness." "The Shu Ching, or the Record, commonly known as the Book, or the Book of History—this is the earliest historical work in our possession . . . Its range is between 2200 and 600 B.C."²

Evidently from its very beginning, China has worshipped a personal God, while the emperor was regarded as the high priest of the nation. To him, alone, pertained the right to offer sacrifice to the Supreme Being. His imperial office made him the Pontifex Maximus, the Priest-King under the Sovereign of the Universe. There was also the idea that man should offer sacrifices.

Conscience, which may be called the candle of the Lord in the soul of man, and which is the prompt judge of right and wrong and which is related to intuition—conscience, which is the moral mentor of the soul, seems to have been divinely enlightened; for these primitive Chinese show no signs of the existence of idolatry. It is a fair inference that the Hebrew and the Chinaman worshipped the same All-glorious Heavenly Father and that they both stood beside blood-stained altars in token of their faith in the coming of the World's Redeemer.

Also, their vitalized moral sense would awaken a sense of sin—of demerit. For all have sinned and come short of the glory of God. Accordingly, a sacrifice is necessary to propitiate the divine wrath. Absolute Justice demands satis-

¹Ibid. pp. 115, 116. ²pp. 118, 119.

faction for sins. This conscience which rejoices over righteousness and rebukes unrighteousness, is universal, and bears witness to the glorious fact that the infinite Over-Lord is a moral Ruler who rewards righteousness and punishes iniquity, and, therefore, truly loves with a loving Father's affection all his intelligent children.

These ancients were prolific writers. China has been a lover of learning. Indeed, she has always made her learned men her state officials. While many nations have preferred an hereditary nobility—America seems to have a money aristocracy—but old China more wisely puts the stamp of nobility upon learning. In her estimation knowledge is more ennobling than either blue blood or filthy lucre. Now for long centuries the posterity of Confucius (he was a poor man) has been ranked among China's most honoured nobility. Socrates, the celebrated Greek moralist, greatly resembles him.

"Once, when asked to sum up his code in one word, he chose the term 'Shu', which Dr. Legges translates reciprocity." But this fine statement is not equal to that of our Blessed Lord: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. 7:12.

"But the aim of Confucius was not so much the renovation of the individual as the renovation of the State; his mind and object were ethico-political; his desire was the renaissance of the *golden age of antiquity* through a return to the virtue of primitive times."

Confucius said: "He who offends against Heaven has no one to whom he can pray."¹ This reformer, therefore, believed both in Heaven and in prayer. Some have failed to discern his fine theistic ideas, and consequently have misrepresented him.

Again the sage exclaimed: "Alas! there is no one that knows me! to which he immediately subjoined, 'But there is in Heaven—It knows me!'"¹ Undoubtedly, he referred to

the Supreme Being, and he meant that God knew him. He felt that his own generation did not understand him—did not perceive what great and good things would come to the nations through benign and righteous government.

Some Roman Catholic missionaries, about the beginning of the last century, made it their object to find out from the old books of China, what parts, they could say, were in harmony with the teachings of our sacred Scriptures . . . Montucci, of Berlin, of this school of interpretation in 1808 said: "Many things about a Triune God are so clearly expressed in it that no one who has read this book can doubt that the mystery of the Most Holy Trinity was revealed to the Chinese five centuries before our Era."

To return to Confucius—"But there are three precious things which I prize and hold fast. The first is gentle compassion; the second is economy; the third is humility, not presuming to take precedence in the world. With gentle compassion I can be brave. With economy I can be liberal. Not presuming to take precedence in the world, I can make myself a vessel fit for the most distinguished services."²

"The Duke Chow—His conduct in the first incident in which his name occurs, marks him as a man of strong character and supplies the first instance on record of the worship of ancestors."¹ But here is a mark of degeneration.

In ancient times, "a king's title to his throne lasted only as long as he followed the dictates of Heaven, and that when he swerved persistently from the right course, it was competent for the people to dethrone him."

"On the virtue and wisdom of Duke Chow, Confucius was never tired of expatiating."² He delighted to look "back with love and reverence to the time when the great and good Taou and Shun reigned in '*A golden age, fruitful of golden deeds.*'"³

"The qualifications of the Sage being of such surpassing

Non-Christian Religious Systems—Confucianism and Taoism, by Sir Robert Douglas, ¹p. 17. ²p. 20, ³p. 26. ⁴p. 75.

excellence, it is plain that the honor of fellowship with so distinguished a band can be claimed for only a few. Those officially recognized as being holy men or Sages are: Fuh-he (2852-2737 B.C.); Shin-nung (2737-2697); Hwang-te (2697-2597); Taou (2356-2255); Shun (2255-2205); Yu (2205-2197); T'ang (1766-1753); Eyin (ab. 1709); Pihe (ab. 1200); Woo-Wang (1122-1078); Chow Kung (1105); Leu-Hea-hwuy (ab. 1600) and Confucius."

"All these possessed the spotless and sinless nature which is the gift of Heaven, and which corresponds with man's destiny."¹ They were among the Saints of the Gentile Church.

"For destiny is that which, together with the principles of benevolence, righteousness, prosperity and faith, is bestowed to every man by Heaven."¹

"It is only a superior man who can arrive at the knowledge of his own destiny."² That is, only a superior man fulfills God's plan for him—and the Lord loves to ennoble the sons of men.

"The same Heaven (Deity) who is the bestower of destiny is also the Creator of all things. By his power all creation grows and flourishes, and under its influence human beings and things arrive at perfection. It is the subtle ethereal fire which dwells in the highest heaven, and yet humbles itself to behold the things which are upon the earth. With perfect impartiality and infinite spiritual wisdom it watches over the happiness and the sufferings of the people, and the excellencies and wrongs of kings and governors. Nothing passes unheard or unseen by it, though it neither harkens nor looks. No darkness conceals from its view, and no privacy hides from its knowledge. By Heaven the virtuous are rewarded and the guilty are punished. Kings rule by its sufferance, and are deposed by its decree."³ They believed in the decrees of the Over-Lord.

¹Ibid. p. 75. ²p. 76. ³p. 77.

LAOU-TSZE

He taught his followers—"To recompence injury with kindness." This is the supreme statement of all antiquity. There must have been divine Revelations to these ancient sages and prophets—Revelations similar to those given to the inspired seers of Judaism and the apostles of Christianity. Most certainly these monotheists were taught of God. The natural man knows nothing about "returning good for evil." This blessed doctrine is made known only by a supernatural enlightenment.

But further, "according to Montucci, the principal object of *Taou-Tik-King* is to establish a singular knowledge of a Supreme Being in three persons. Many passages speak so clearly of a Triune God, that to anyone reading this book it will be plain that the mystery of the Holy Trinity was revealed to the Chinese more than five centuries before the coming of Jesus Christ."¹ *Laou-tsze must have had divine inspiration.*

"When Heaven would save a man it enriches him with compassion."² "In such utterances as these Laou-tsze showed himself to be superior to Confucius as the Christian dispensation is to the Mosaic law. Confucius would have the outside of the platter . . . But Laou-tsze went deeper . . . and taught the lesson which has been consecrated by Christ, that 'he who exalteth himself shall be abased, and he who humbleth himself shall be exalted.'"²

"Laou-tsze held with Confucius that man's nature was good."³ In this opinion they both were mistaken.

The inspired prophet says: "The heart is deceitful above all things, and desperately wicked."—Jere. 17:9. All taste of sin and its sorrows. Also, there is a general consciousness of demerit.

"But as these [evils], when Tao is lost, are as phantoms, leading men farther and farther from the right way, the people gradually fell lower and lower in the social side,

¹Ibid. p. 189. ²p. 195. ³p. 196.

until the country reached the state of disorganization and ruin which existed in his day." "War and strife, rapine and plunder were rife throughout the land."⁴

Laou-tsze opposed war. He said: "Judge not your fellow men. Be content to know yourself. Be chaste but do not chasten others. Be strictly correct yourself, and do not cut and carve other people. And learn not to impute wickedness to the unfortunate."¹ Laou-tsze taught men to be "modest, self-denying and virtuous."

He "far surpassed" Confucius, "when he proclaimed that Divine Law of Christianity—'*Recompense Evil with Good.*'"² Laou-tsze is one of the most beautiful characters of history.

"He who overcomes others is strong, but he who conquers himself is mighty. He who has a contented mind is rich."³ Man's principal wealth is not external, but internal—within himself.

"A man who is wise, therefore, will guard against the small beginnings of evil, whether in his own heart or in the world around him, and will thus achieve great things."⁴ It is "the little foxes that spoil the vines."

The wise man "will cherish compassion, economy and humility."⁵

In speaking of Tao, Laou-tsze says, "I know not whose son it is. It appears to have been before God. Tao is Un-created Being, which as an abstraction is too subtle for words, is the origin of heaven and earth, including God himself, and when capable of being expressed by name, is the mother of all things"—a rather unusual expression. God is the Supreme Entity and Personality of the Universe.

"Like a loving parent, it watches with providential care over all created things."

Sir Robert adds: "At a very early date the followers of Tao seem to have rejected Laou-tsze's doctrine of self-emptiness as insufficient to attract them."

¹Ibid. p. 199. ²Ibid. p. 205. ³p. 206. ⁴p. 207. ⁵p. 208. ⁶p. 209. ⁷p. 211.

"Like all the other superstitious excrescences on the doctrine of Tao, this one was ascribed to Laou-tsze, and thus furnishes another instance of the want of grasp of the teachings of the 'old philosopher.'"¹

"There are, however, some purer souls who seek in Tao those truths which inspired its founders, and the writings of Laocius and Chuang-Tzu are read by thoughtful men outside the Taoist cult. Indeed, more or less consciously, many of these truths find a permanent home in the thoughts of the people, and thus prepare the way for the Greater Tao. For 'In the beginning was the Tao, and the Tao was with God, and the Tao was God. And the Tao became flesh, and we beheld His glory, the glory as the Only Begotten of the Father full of grace and truth.'"² Laocius and Chuang-tzu have helped to prepare the Way for Him."²—Second Ed. The Tao here must refer to our Blessed Lord.

With all sincerity he preached humility and self-emptiness and hated the deception of "the magical arts of his degenerate followers."¹

"The Chinese have no taste for philosophical speculations, and the Taoouists, therefore, following the bent of their nature, threw aside the deeper meanings of Laou-tsze with the same ease and indifference with which the followers of Confucius discarded the abstruse positions of the Confucian system. A few years sufficed to cast into the background all metaphysical considerations enunciated by the old philosopher, and to construct out of the remnant of his teachings a system which might be applied to the practical concerns of life."

"How this new school came into existence, and who were its apostles, we have no means of knowing, but the fact that *She Hwang-te* made an exception in favour of Taoouist works when he ordered the destruction of the books, may possibly indicate that in the third century B.C., its adherents were a large and powerful body."²

¹Ibid. p. 144. ²p. 67.

¹Ibid. p. 220. ²p. 235.

"Notwithstanding the holocaust of 213 B.C. [many books burned], the writings of 595 authors in 13,269 books or chapters were available . . . Indeed, in this catalogue are quite a number of works relating to the semi-mythical Emperor Hwang Ti (2700 B.C.), a sort of Khammurabi."¹

"I have thus brought the strictly historical account of Taoism down to the times when it was corrupted by Buddhism, Alchemy and chicanery."²

Then Taoism lost its purity, i.e., "its ancient metaphysics and ethical character, and degenerated into charlatancy; but it must never be forgotten that the distinction between the noble Taoist philosopher of the (old pre-Christian) era and the Taoist twaddle of our era is as great as the distinction between the noble teachings of Christ and the twaddle of Mormon Joe Smith or of the Jezreelites. Still pure old Taoism yet exists and yet governs the highest Chinese minds." "I have laid particular stress in this sketch upon the purely historical aspect of the case, it is to show that the hasty assumption of European critics cannot be sustained, and that Taoism has as trustworthy and consecutive history as most other ancient things Chinese."¹

"The recent discoveries in Egypt and Babylonia encourage us to believe that the Chinese traditions are as likely to be genuine as are those about Thut-mos and Khammurabi, which traditions have now become facts."²

In Chapter II, page 62, Prof. Parker, gives his opinion of Taoism and according to him—"Lao-tsz was already a disappointed man: disgusted with the supine luxury of the Royal Court, the dissipation and war-like ambition of the feudal states, and the lax conduct of all classes of men, he already foresaw the imminent collapse of China, and was resolving to take himself into timely exile and solacing obscurity."²

Studies in Chinese Religion, by E. H. Parker, A.M., Professor of Chinese at Victoria University, Manchester, England, ¹Ibid. p. 53. ²pp. 54, 55.

¹Ibid. p. 55. ²p. 64.

There was evidently an advanced civilization as early as the twelfth century B.C., under a new dynasty.

"The real fact is that throughout the whole of Chinese history, so far as we can know it at all by the light of surviving literature, there was always a fundamental notion that the emperors, as vicegerents of Heaven or of God, governed according to *Tao'way*'; and to walk in this way, or, as we express it in common parlance, 'to do the right thing,' was supposed to be the duty of the emperor, his advisers, and his officers, besides being loosely understood of the people in a general sense."¹

"But it must be remembered that Lao-tsz, in his anxiety to stay the degeneration of his age, had long before that been accepted all over China as the leader of a new school."²

It must also be remembered that long after Lao-tsz's death a succession of fanciful philosophers had gradually given positive form to this rudely theoretical cosmogony and evolution, and had constructed upon it a systematic fabric of hocus-pocus and fable, which base decoction at the beginning of our era, by borrowing from Buddhism, and probably also from the Tartar, Japanese, Corean and other beliefs, became a sort of religion or superstition, as far as possible removed from Lao-tsz's original teaching."² This is another sad proof of the natural and universal tendency of mankind to degeneration. Only for the grace of God in Christ, the world long ago would have committed self-destruction through wickedness.

THE BURNING OF PARCHMENTS AND LIBRARIES

By She Hwang-Te

By rebels, about "2,000 carts full of books perished in the flames." "During the fifth century . . . the southern dynasty of Ts'i (at modern Nan-King) lost 90,000 rolls of literature in a palace conflagration." During the Sin

¹Ibid. p. 122. ²p. 133.

dynasty, a century later (sixth century) several hundred thousand rolls were lost by shipwreck whilst being removed in boats. Nearly 200 years later, again, 80,000 rolls perished at the sacking of the capital by the Turkish rebel Anlushan; and once more in A.D., 880, twelve warehouses full of books were lost at the destruction of the same capital, Hwang Ch'ao."¹

But China is a vast empire and new editions were often published.

There is no reason for doubting that a civilization as respectable as those contemporaneously at work in the Nile and Euphrates Valleys, was to be found between 3000 and 1000 B.C., in the valley of "the river," between Tientsin and Shan Tung in the valley of Hoangho or Yellow River.

The celebrated Taoist maxim was—"Return good for evil."²

NOTE: "Some blame Confucius because he was unable to grasp the full nobility of the Taoist maxim: 'Return good for evil.' Confucius took time to consider, and finally decided that evil should be repaid by justice, and good reserved for the recompense of good."

Confucius taught: "The wise man is watchful over himself when in secret"—literally, 'guards his aloneness.'"—That is, "The wise man guards his aloneness."¹

This is a very significant utterance, and is worthy of a great sage of antiquity. The husbandman in the field, the worker in the shop, even the city man in his office, and the multitudes that work in factories and homes, and the countless millions of the poor spend most of their lives in comparative mental solitude.

Therefore, how important it is to have the mind always in profitable company and activity. Too many allow the imagination to wander about aimlessly. Others brood unprofitably over imaginary ills. Also, a good deal of castle

¹Ibid. p. 151. ²p. 212.

³The Three Religions of China, by Prof. W. E. Soothill, Oxford, p. 170.

building is indulged by the rising generation. Then, too, many allow evil spirits to dictate their mental activities and they revel in scenes and deeds of darkness.

And the imagination is not the only transgressor. The memory needs to be governed. How often it is poorly employed in bringing up unprofitable and even impure scenes of the past. It is feared that few have learned the happy art of making solitude minister to the joys and higher interests of our spiritual and diviner nature. Well said by Confucius—"The wise man guards his aloneness." This statement means much; for the sage "was a very religious man."¹ He well knew that if memory and imagination were kept sacredly for holy and noble uses they would wonderfully minister to the joy and the enrichment of life as perennial fountains of wisdom and knowledge, blessing and inspiration; for memory and imagination can always furnish good company.

The author further says: "Time will not permit me to summarize the teachings of the Analects, but I may briefly say that we find therein excellent moral instruction, with a total absence, as in the case of all Chinese classics, of those indecencies which are found in the ancient writings of other nations."²—Greeks and Romans for instance . . . Also, wherever there is a high orthodox religious tone, you are sure to find excellent public and private morality.

In the Analects the five virtues are frequently mentioned—namely, "Kindness, justice, reverence, wisdom, and good faith."² Certainly the God of our Bible inspired the people who lived such righteous lives.

WISE SAYINGS

"The character of a noble prince is ennobled by wealth, that of the vicious one is debased by it." "When a prince is benevolent and just, the character of the people will be brought into harmony with his own, the public duties con-

¹Ibid. p. 172. ²p. 203.

nected with the state will be rigidly performed, and the revenues raised to a point which will amply suffice for all the needs of the state."¹

"In youth beware of lust;

"In thy maturity, of strife;

"In thy old age, of greed."¹

"The superior man practices before he preaches."¹

"The decrees of Heaven are not immutable, for though a throne may be gained by virtue, it may be lost by vice."

"He who is ignorant of Divine laws, is incapable of carrying out the principles necessary for the establishment of a good government." "A man who cannot distinguish between right and wrong, has no firm standing-ground."

Again, twice when in imminent peril, "he manifested the same fearlessness, and expressed his confidence in the protection of Heaven till his course should be run."—En. Br. p. 910, Confucius.

Then on the death of his favourite disciple "he wept and mourned . . . exclaiming that Heaven was destroying him." This last statement was made only about three years before his death. Also, with the above statements before him, surely no author has a right to say—"Nor was the expectation of another life with him, when he passed away from among men." True, "years before when he was very ill and Tze-Lu asked leave to pray for him, he expressed a doubt whether such a thing might be done, and added, 'I have prayed for a long time.'" Rather let us believe the following statement: "Deep treasured now in his heart may have been the thought that he had served his generation by the will of God, but he gave no sign."—En. Br. p. 910. It must be remembered that Confucius was a very self-contained personality and that according to his statement he had evidently led a life of prayer. However, does not one think more of his affectionate disciple, Tze-Lu, who so thoughtfully and sympathetically wished to pray for his dying master?

¹General Alexande, pp. 272 and 275.

¹Ibid. p. 258.

In the K'ung cemetery, outside of the city of K'uh-fow, there is a large mound, in front of which is a marble statue, having the inscription of the title given to Confucius under the Sung dynasty: "The most sagely ancient Teacher; the all-accomplished, all-informed King."

"The adjoining city is still the home of the K'ung family; and there are said to be in it some 40,000 or 50,000 of the descendants of the sage. The chief of the family has large estates by imperial gift, with the title of Duke by imperial appointment, and hereditary, continuators of the sage."

Confucius, unlike Mahomet and some Greek philosophers, did not make large claims for himself. He frankly said that "he was a transmitter and not a maker." Also, he did not "lay claim to have any divine revelations."—En. Br. p. 911. This marks Confucius as one of the most honest men of all antiquity. He did not seek wealth or fame or ease; but he did try to promote good government and good social relations. He was the great and good socialist of all antiquity. He (Confucius) believed in God; for he writes: "Many years before he was born, an ancient hero king had proclaimed in China: 'The Great God has conferred on the people a moral sense, compliance with which would show their nature invariably right.'"—p. 912, En. Br.

Of Confucius himself it may truthfully be said that he was a gentleman, a scholar and a high-toned moralist and a devout believer in the Supreme Being. We Gentiles rejoice to know that the Blessed Lord is our Great High Priest after the order of Melchisedec which order is larger than the Aaronic order of the Hebrews. Our Blessed Lord is a world Saviour, and says of Himself: "I am the Light of the world."—Jno. 8:12. Also, it is said of our Blessed Lord: "That was the true light which lighteth every man that cometh into the world."—Jno. 1:9. All more or less clearly see this glorious Light, and happy are they that follow its healing beams to their celestial sources in the Holy Trinity.

Confucius was getting old. At the death of his favorite disciple, Yen Hwui, in 481 B.C., he wept and mourned, "exclaiming that Heaven was destroying him." In 478 B.C., his own last year, another favorite disciple passed away. "Early one morning, in the fourth month, he got up, and began crooning over—

"The mountain must crumble,

"The strong beam must break,

"The wise man must wither away like a plant."

A disciple heard and hastened to him, when the sage told his "dream of the previous night, which he thought pre-saged his death." "My time has come to die." After several days in bed he expired. Disappointed hopes had embittered his soul and made him melancholy. While he uttered no prayer and betrayed no apprehension, yet, years before this time, when he was very ill and prayer was mentioned, he said, "I have prayed for a long time."¹

Confucius was buried with great pomp, and many of his disciples "built huts near his grave, and remained there, mourning as for a father, for nearly three years." He rests in the K'ung cemetery, outside the city of K'iu-fow.

His True Monument is

Fine Ethical Teachings

for the

Enlightenment of China

Confucius was thoroughly honest and reliable, and he called himself a "transmitter and not a maker." "Nor did he lay claim to have any divine revelation." The poet has said:

"An honest man's the noblest work of God."

"Confucius died 479 B.C. At that time the Empire of the Chou dynasty, which had reigned over 700 years, was then in full process of dissolution, at least so far as the conservation of moral forces was concerned; but during the 250 years between this moral disintegration and the physical

¹En. Br. p. 910.

conquest of China by Ts'in (modern Shen Si), there were many intellectual struggles."¹

The Chinese regarded their rulers as "the vicegerents of God." Indeed they were a kind of pope.

Confucius, "in using the expression, 'Heaven gave birth to what virtue is in me,' distinctly recognizes himself as a created being, and one owing duty as such to a higher than himself."²

"He who offends against Heaven has no one to whom he can pray."—Confucius.

The apostle, Peter, in the house of Cornelius, the Roman centurion, said:

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."—Acts 10:34, 35.

May we not believe that tired Confucius, sad at heart, because he had not accomplished the moral Reformation of the nations—may we not believe that at last when he awoke in the Celestial City, he saw the smiling face of *Shang Ti* who said:

"Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."—Matthew 25:21.

¹Ibid. p. 165. ²p. 221.

PART V

SOME SAINTLY SAGES OF THE ANCIENT ASIATIC CHURCHES

*"Man's principal wealth is not external,
but internal—within himself."—Laou-tsze.*

SOME SAINTLY SAGES OF THE ANCIENT ASIATIC CHURCHES

With Paul let us turn to the non-Hebrew peoples, and we shall find that the All-Father has had many noble-minded lovers of "truth and righteousness"—many saintly souls of heroic mould, thoughtful moralists, illustrious reformers, spiritually-minded sages, honest seekers after truth who, in some cases, groped their way through the darkness of sin and error into the blessed Presence of the "unknown God." For instance, there stands at the head of this illustrious succession of Gentile worthies that most mysterious personage of antiquity—

1. MELCHISEDEC

To whom even Abraham, the father of the faithful, the great ancestor of the Hebrew nation and "the Friend of God," rendered reverence. To this "King of righteousness," "King of Salem which is King of peace," "priest of the most High God," and the outstanding and most remarkable type of the Coming Messiah—to him Abraham paid tithes and from him the great patriarch of antiquity received blessing. Even Paul said: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of all the spoils." Also this great King blessed him to whom the Holy Land had been promised and to whom precious predictions had been given concerning the coming Messiah. But this ancient Priest-King of unknown ancestry and posterity, whose birth and death are shrouded in mystery, takes precedence of all known worthies of ancient times—*and he was a Gentile*. But he was *one of the Saints of the Most High*. And well may the Christian Church canonize this notable and sacred King-Priest of antiquity—the mysterious head of the superior order of our Blessed Lord's larger Priesthood.

2. JOB¹

This patient patriarch served the Lord *from principle*. He was probably a contemporary of the patriarch Isaac, and is one of the most illustrious worthies of the early ages. Some critics have vainly tried to reduce the great Job to a mere myth like those of heathen mythology. But, of course, the more reliable commentators believe that Job was a real person. These latter commentators, concerning Job, further state: "The Age in which he lived—Eusebius fixes it . . . before Moses, i. e., about the time of Isaac: eighteen hundred years before Christ, and six hundred years after the Deluge."

It is most reasonable to give Job an early date. For the perplexing problem of *suffering* demanded an early example and explanation—a concrete example in some noble and notable character, and certainly the strong and noble-minded Job, in his patient endurance under appalling bereavements and torturing diseases, has given humanity the needed example of patient suffering under distressing afflictions administered according to Satanic infernal skill and hatred of God and man. What invincible fortitude and endurance! What absolute trust in the Providence of God! What fortitude and holy reliance upon the Almighty are manifested when even his wife said to him: "Dost thou still retain thine integrity? Curse God, and die." But he said unto her, "Thou speakest as one of the foolish women speaketh. What, shall we receive good at the hand of God, and shall we not receive evil?" "In all this did not Job sin with his lips."—Job 2:9, 10.

No doubt Satan spared Job's wife because he knew that she would, in some unwifely and vicious way, intensify her husband's sore afflictions. Moreover, Job's three so-called friends; namely, Eliphaz, Bildad and Zohpar, were Satan-sent and they added greatly to the anguish of his righteous

¹See Commentary of Jamieson, Fausset, Brown.

Job lived 140 years and may have known Abraham, and since Shem lived over 500 years after the Deluge, Job may have known him and learned from Shem all about the Antediluvians.

soul by heaping upon him their false accusations. For "seven days and seven nights" they all sat upon the ground and "none spake a word unto him: for they saw that his grief was very great."—Job 2:13. Then they began to accuse him of secret sins. How it must have tortured this lover of truth and righteousness to be branded as a hypocrite! Then, when Job had silenced these "miserable comforters," Satan brings forward a *conceited and precocious young man*. "Then was kindled the wrath of Elihu," the self-assertive "Buzite, of the kingdom of Ram: against Job was his wrath kindled." He declares: "Great men are not always wise: neither do the aged understand judgment. Therefore, I said, Harken to me; I also will shew mine opinion."—32:2, 9, 10. But neither the Lord nor Job deigned to answer the presumptuous Buzite young man.

Now let it be forever remembered that Job's patient endurance under heart-rending bereavements and afflictions, devised and executed by Satan himself, did not overwhelm the heroic soul of this noble-minded servant of God. His unfailing patience and his triumphant faith in the Almighty sustained him amid all trials and afflictions, and for about 4,000 years this Gentile saint has been an inspiration to millions of sorely tempted and tried children of the Lord. Let ancient Job rest in peace as one of the true immortals of the Church Universal—an ancient saint who did not serve God merely for reward, and who said: "Though He slay me, yet will I trust in Him."—Job 13:15.

3. NEBUCHADNEZZAR

This monarch was undoubtedly one of the greatest and most powerful potentates of all antiquity. He "was the son and successor of Nabopolassar, the founder of the Babylonian Empire," and was "sent by his father, who was now old and infirm, to chastise the insolence of Pharaoh-Necho, King of Egypt." In 605 B.C. "he led an army against Pharaoh-Necho and defeated him at Carchemish in a great

battle (Jer. 46:2-12), recovered Coelo-Syria, Phoenicia, and Palestine, took Jerusalem (Dan. 1:1-2), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon." His father, Nabopolassar, after a reign of "twenty-one years, had died and the throne was vacant." Anxious "about the succession, he hurried back, and entered peaceably on his kingdom (B.C. 604)."¹

Only after taking Jerusalem the third time (he took it in B. C. 597, 586 and 582) did Nebuchadnezzar finally and utterly destroy it. The Lord Himself makes this statement concerning this celebrated monarch: "Behold I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar, the King of Babylon, my servant, will I bring against this land."—Jer. 25:9. Note—the Lord calls Nebuchadnezzar his *servant*.

In the book of Daniel are mentioned notable events in the life of Nebuchadnezzar. For instance, when the prophet interpreted his dream about an image with a golden head, breast and arms of silver, loins and thighs of brass, legs and feet of iron and clay, the King would fain have given Daniel divine honors, and exclaimed: "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."—Dan. 2:47.

But Nebuchadnezzar, like too many mighty rulers, forgot this solemn lesson, and made a great image of gold and set it up in the province of Babylon, making a general proclamation that "princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all rulers of the provinces" should come to "the dedication of the great image." "Then a herald cried aloud, To you it is commanded, O people, nations and languages,

"That at what time ye hear the cornet, flute, harp, sackbut, psaltry, dulcimer, and all kinds of music, ye fall down and

¹See on Nebuchadnezzar—Smith's Old Testament History, p. 605, and his dictionary of the Bible.

worship the golden image that Nebuchadnezzar, the King, hath set up.”—Dan. 3:4, 5. Also, it was declared that whoso would not fall down and worship, must be cast into the burning fiery furnace. Consequently, the vast multitudes obeyed and worshipped the golden image.

But certain Jews did not fall down in worship. This was at once reported: “O King live forever.” . . . “There are certain Jews whom thou has set over the affairs of Babylon, Shadrach, Meshach and Abed-nego; these men, O King, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.”—Dan. 3:12.

The enraged king addresses the disobedient Hebrews and threatens them: “If ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?” Now listen to the noble answer of these Hebrew captives.

“O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king.

“But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Dan. 3:15-18.

Then the infuriated king, regarding the captives with anger and scorn, commanded the furnace to be superheated, and ordered the most mighty men of his army to bind Shadrach, Meshach and Abed-nego, and cast them “into the burning fiery furnace.” All this was speedily done.

But the furious flames slew the mighty men of the army, and—more astonishing still—the king sees not three persons walking in the midst of the flames, but he sees *four*, and the fourth is like the *Son of God*. Probably it was the Saviour who came to deliver his faithful confessors of the faith.

“Then Nebuchadnezzar came near the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come

forth, and come hither." And they walked out of the midst of the furnace, hair unsinged, garments unharmed, and no smell of fire upon them, and to the utter amazement of the king, the princes, the counsellors, the governors—to the consternation of the official representatives of nearly all the nations of vast Asia.

"Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abed-nego, who hath sent his angel, and delivered his servants that trusted in Him, and have changed the king's word and yielded their bodies, that they might not serve nor worship any god, except their own God.

"Therefore, I make a decree, that every people, nation and language, which speak anything amiss against the God of Shadrach, Meshach and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."—Dan. 3:28, 29.

It appears that the great monarch's conversion was sudden and sincere, and that through him a knowledge of the true God was propagated throughout the known world at that time. This is the first-known world-missionary Proclamation.

There is another most notable event in the life of this mighty monarch, which rebuked his vanity and pride, renewed his fidelity to the true God, and caused him to send out another wonderful proclamation throughout his vast dominions. He had built golden Babylon, surrounded it with walls which were of great height and thickness. The clay, dug from the moat, made the walls, in which were 250 towers and 100 gates of bronze. Then the Hanging Gardens, which were built by this proud ruler, were one of the Seven Wonders of the world. At this time imperial Babylon was the capital city of his vast empire—was the golden city of all antiquity.

But after a time this mighty ruler forgot all about the

miraculous deliverance of the three Hebrew captives from his fiery furnace, and again his heart was lifted up in pride, and again the Good Lord warned him in a dream. He saw a great tree which appeared to dominate the whole earth. But a holy one came down from Heaven and commanded that the tree be cut down while the stump is bound with a band of iron and brass and left in the earth. It is further decreed that a beast's heart shall be given, that for seven seasons he must eat grass and herd with cattle. As usual, Daniel, after the wise men of Babylon had failed, interprets this dream to the king, and gives the proud and mighty monarch good counsel.

However, about a year after this solemn warning, on a certain occasion, as his imperial majesty, probably from some vantage place, viewed his great capital city, in a moment of vain glory, spoken doubtless to his admiring and flattering courtiers and in the pride of his heart, he pompously exclaimed: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" While the king was thus speaking, sentence was pronounced upon him: "O king Nebuchadnezzar . . . The kingdom is departed from thee.

"And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

"The same hour it was fulfilled." They drove him from men, he did "eat grass," was wet with the nightly dews, his hairs grew "like eagles' feathers and his nails were like birds' claws."—Dan. 4:30-33.

But on the return of his reason, listen to his reverent thanksgiving:

"I, Nebuchadnezzar, lifted up mine eyes to heaven, and mine understanding returned to me and I blessed the most High, and I praised and honoured Him that liveth forever,

whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

"All the inhabitants of the earth are reputed as nothing: and He doeth according to his will in the army of Heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto Him, what doest thou?

"At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me.

"Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment: and those that walk in pride He is able to abase."—Dan. 4:34-37.

It appears that Nebuchadnezzar not only gave his testimony, but that he also issued a second great—

PROCLAMATION

"Nebuchadnezzar, the king to all people, nations, and languages, that dwell in all the earth; peace be multiplied unto you.

"I thought it good to shew the signs and wonders that the high God hath wrought toward me.

"How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation."—Dan. 4:1-3.

Now, it appears, that this whole chapter, the fourth of Daniel, was translated into the various languages of his vast empire and distributed to the nations. Never before had a sermon on humility, never since has a sermon, by a mighty monarch, been so widely broadcasted. To the known world, the converted Nebuchadnezzar preached his notable sermon on this neglected grace. What millions read the description of this great tree that was cut down, of the king's proud boast and his dementation, of his seven years grazing with

the cattle, and of his wonderful restoration, and especially of his blessed conversion to the worship and service of the true God. Thus the proud king was one of the greatest preachers of all time. He became one of Jehovah's mighty prophets of the Gentiles.

A writer, in the *Encyclopædia Britannica*, has made this remarkable statement: "From his inscriptions we gather that Nebuchadnezzar was a man of peculiarly religious character." No doubt he read of the true religion in the beautiful and honorable godly lives of Daniel and his Hebrew friends. These devout captives took their holy religion with them, and Nebuchadnezzar published it to the world. For he became a servant of the God of Israel. Too many fail to retain their religion when they change their residence; but these Hebrew captives were faithful to the God of their fathers, and a mighty monarch was converted and a vast empire was instructed, and the imperial Nebuchadnezzar may be numbered among God's Gentile saints.

4. CYRUS THE GREAT

He was the founder of the Persian Empire, and reigned from 558 to 529 B.C. It is related that when born, in obedience to his grandfather's order the infant was given to a herdsman to be exposed on the mountains. But at that time the herdsman's wife had a still-born child, which was substituted for Cyrus, who was consequently brought up in the peasant's home. Thus the early youth of Cyrus was passed amid moral and healthy rural surroundings. After a time his identity was discovered and he became king of Persia, and defeated, in battle, his cruel grandfather, the king of Media, and there comes into existence the Medo-Persian Empire under Cyrus.¹

Soon, Cyrus, by "his energy and soldierly genius," "built up an empire more extended than any over which the sceptre had yet been swayed by an oriental monarch, or indeed, so

¹See D. G. R. B. M. S.

far as we know, by any ruler up to his time. It stretched from the Indus to the farthest limits of Asia Minor, and from the Caspian Sea to the Persian Gulf, thus embracing, not only the territories of the Median kingdom, but also those of allied kingdoms of Lydia and Babylonia."²

Now, it is worthy of remark that the coming of Cyrus was predicted by the prophet Isaiah, as follows: "Thus saith of Cyrus, He is my shepherd, and shall perform all my pleasures: even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid."—Is. 44:28.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."—Is. 45:1.

These predictions were made in 712 B.C., and their fulfillment is recorded in the year 610 B.C.—just about 100 years after the predictions. Their fulfillment is recorded in 2 Chro. 36:22, 23: "Now, in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying—

"Thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of Heaven given me: and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

Thus Cyrus was greatly honored of the Lord by being made the subject of prophecy and by being made one of the most important benefactors of the Lord's ancient people. Other rulers destroyed the temple, but he rebuilt it.

Also he executed the just judgments of the Almighty on wicked Babylon. "The result shows that Cyrus must have been a great warrior and statesman. Nor is his character

²G. H. M., pp. 74, 75.

without nobility. He excells in the humanity with which he treated the vanquished. He destroyed no town, nor did he put the captive kings to death; in Babylon he behaved like a constitutional monarch; by the Persians his memory was cherished as 'the father of the people,' and the Greek tradition preserved by Aeschylus shows that his greatness was acknowledged also by his enemies. He, therefore, deserves the homage which Xenophon paid to him in choosing him as hero for his didactic novel."¹

And finally it is affirmed, that "there can be no doubt that Cyrus, the Persian, was a true believer in the Zoroastrian religion," which, originally, was truly theistic. It is, therefore, evident that this illustrious and noble-minded monarch was a faithful member of the Lord's ancient and blessed Church of the Gentiles.

It is a pleasing thought that during the reign of the Great Cyrus, the Church of the Gentiles, following the fine teachings of the saintly Zoroaster, was permeating with divine truth the most extensive empire of antiquity. Christians may well rejoice that during all the succeeding centuries the candlestick lighted by this truly inspired and ancient prophet of the Lord, Zoroaster, has stood in the very heart of the greatest continent on this globe as a great "Light to lighten the Gentiles." He took Babylon.

5. ARTAXERXES LONGIMANUS OR THE LONG-HANDED¹

"So called because his right hand was longer than his left."

He was the son of Xerxes and commenced to reign 468 B.C.

Tradition says, that "he is the one who made the Religion current in the whole world." Actual history agrees with this in so far as it shows that Artaxerxes was an ardent Zoroastrian ruler. From the pages of history, furthermore, we learn that by the time of the last Achaemenians, at least,

¹En. Br. p. 708, vol. 7.

Zoroastrianism is practically acknowledged to have become the national religion of Iran.—pp. 133-4 Zoroaster, Jackson.

Nehemiah was his cup-bearer and this Persian king certainly treated God's ancient people well and deserves grateful memory from Jew and Christian. He devoutly, throughout his vast empire, commanded his millions of subjects to aid the children of Israel to honor the God of Israel.—En. Br. p. 661 This God-fearing king, by his liberal decrees, greatly aided the zealous and pious Nehemiah in his rebuilding plans for the city of Jerusalem and its holy Temple, and it was through the powerful patronage of this mighty monarch that the liberty-granting decrees of Cyrus were carried into effect so that Judaism was restored to life under a modified form of national existence.

“Plutarch says that he was famous for his mild and magnanimous character . . . that he was exceedingly beautiful and valiant.”—En. Br. pp. 661 and 708, Vol. 7.

Also, he issued decrees in behalf of God's ancient people, as follows:

1. That the people of Israel with their priests and Levites were at perfect liberty to return to Jerusalem.

2. They were at liberty to take to Jerusalem “the silver and gold which the king and his counsellors have freely offered unto the God of Israel.”

3. Also, they were allowed to take the silver and gold that was collected “in all the province of Babylon, with the freewill offerings of the people, and of the priests, offering willingly” for the Temple at Jerusalem.

4. The rest of the money they were to use according to “the will of your God.”

5. The sacred vessels were returned to be replaced in the Temple at Jerusalem.

6. Also, the King commanded that whatsoever more may be “needful for the house of thy God,” take “it out of the King's treasure house.”

7. Further, Artaxerxes made a decree to all the treasur-

ers which were beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of Heaven, shall require of you, it be done speedily:

“Unto an hundred talents of silver (c. \$187,500), and to an hundred measures of wheat (800 bus.), and to an hundred baths of oil (600 or 700 gallons), and salt.”

8. Moreover, the King decrees:

“Whatsoever is commanded by the God of Heaven, let it be diligently done for the house of the God of Heaven: for why should there be wrath against the realm of the King and his sons?”

9. Here follows another very gracious act:

“Also we certify you, that touching any of the priests and Levites, singers, porters, Nethenims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.”

10. And finally Artaxerxes invests Ezra with civil authority to appoint:

“magistrates and judges who may judge all the people (Jews) that are beyond the river (Euphrates), and those that will not obey ‘the law of thy God, and the law of the King,’ must suffer death, or banishment, or confiscation of goods, or imprisonment.”
—See chapter VII, Ezra.

Then, some years after this when the situation at Jerusalem had again become both sad and serious, causing Nehemiah to weep and mourn, fast and pray, making him so heavy-hearted that his countenance betrayed him to the King, who in a kindly way asked the cause of his sorrow—then with fear he explained the deplorable situation of the city, “the place of my fathers’ sepulchers.” At once Artaxerxes most graciously said, “For what dost thou make request?” Then he asked this favour: “That thou wouldst send me to Judah, unto the city of my fathers’ sepulchers, that I may build it.”

Artaxerxes not only granted this request, but also gave him letters "to the governors beyond the river, that they might convey him into Judah." Also, there was a letter to the keeper of the King's forest that he should give Nehemiah timber for gates, houses and the wall of the city. Then in addition to all these favours, the King did the servant of the Lord a special honour: He sent "captains of the army and horsemen" with Nehemiah.

It must be granted that Artaxerxes was a true and kind and generous patron of the Lord's ancient people. Surely this illustrious Persian monarch merits grateful mention as one of the most worthy saints of the Lord's ancient Gentile Church.

LAO-TZU, THE SAINTLY SAGE

The old prophet of the Lord hath said:

"He hath shewed thee, O man, what is good; and
What doth the Lord require of thee, but
To do justly, and to love mercy and
To walk humbly with thy God."—Mic. 6:8.

Laou-tsze was born about 604 B.C. It is stated that he "was a superior man who liked to keep in obscurity" . . . In the Tao-Teh King, "much that is very beautiful and practical is inculcated in connection with its working in individual character. The writer seems to feel that he cannot say enough on the virtue of humility. There were three things which he prized and held fast—gentle compassion, economy, and the not presuming to take precedence in the world. His teaching rises to the highest point when he says: 'It is the way of the Tao not to act from any personal motive, to conduct affairs without feeling the trouble of them, to taste without being aware of the flavour, to account the great as small and the small as great, *to recompense injury with kindness.*' This last and noblest characteristic of the Tao, the requiting 'good for evil,' is not touched on again in the treatise; but we know that it excited general atten-

tion at the time, and was the subject of conversation between Confucius and his disciples."—En. Br. p. 193. Only from a divine Revelation could be expected such Christ-like teaching—"Good for evil."

"Confucius himself, so it is stated, according to Chwang-tsze, said explicitly to his disciples, that the perfect or holy man naturally is a Taoist."

Lao-Tzu "anticipated the Christian doctrine of returning good for evil."—En. Br. p. 226b, Vol. 6. He and Confucius met and Lao-Tzu, being the elder, expressed the opinion that Confucius had no need of a retinue of disciples. This "Venerable Philosopher," as he was called, disliked anything that had even the appearance of ostentation.

Also, he laid great emphasis on *Humility*, that much-neglected but preeminently-essential grace of the Holy Spirit. Many pray for more grace, but few pray for humility and still fewer possess this divine adornment of sanctified personality.

We must all stand rebuked and amazed when we remember that the Lord of life and glory so humbled Himself that He washed the feet of his disciples just before his betrayal and Crucifixion.

This ancient philosopher and teacher of Humility and Forgiveness must have received mental illumination and heart purification. No doubt he was anointed by the Spirit of the Lord who revealed to him the deep things of God.

It may be that we do not quite understand Lao-Tzu; some of whose statements are mysterious; yet he is generally wonderfully clear in his Theism. For instance take the following:

"Each of its 'three Holy Ones' was the title of Tien Tsun, 'the heavenly and honoured' taken from the old religion of the country. The most popular of the country, however, is not one of them, but has the title of Yu Wang Shang Ti, 'God the Perfect King.'"—En. Br. vol. 16, p. 194a.

It is safe to say that "the Venerable Philosopher" believed in angels; but this "modern Taoism is a system of the wildest Polytheism." It must be remembered that Primitive Christianity has been buried under a mass of abominable heresies. In like manner the primitive doctrines of these orthodox ancients suffer at the hands of misguided followers.

Laou-tsze¹ uses this word Tao in a very general sense. Indeed, the word means "way," and may we not think that it means "the way of life." According to Tao, "all things originate from Tao, conform to Tao and to Tao at last return."—En. Br. p. 193. May we not suppose that much of this wonderful teaching was found in the Sacred Books which, no doubt, Noah brought out of the Ark? Though Laou-tsze made scant mention of the Deity, yet he made such remarkable implications of the Supreme Being that some have thought he knew about the doctrine of the Holy Trinity.

"What there was before the Universe was Tao; Tao makes things what they are, but is not itself a thing. Nothing can produce Tao; yet everything has Tao within it, and continues to produce it without end."

"The feet of a man on earth tread but on a small space . . . but he comes to know what is meant by Heaven. He knows it as the Great Unity; The Great Mystery; The Great Illuminator; The Great Framer; The Great Infinite; The Great Truth; The Great Determiner. This makes his knowledge complete. As the Great Unity, he comprehends it, as the Great Mystery, he unfolds it; as the Great Illuminator, he contemplates it; as The Great Framer, it is to him the Cause of all; as The Great Infinite, all is to him its embodiment; as The Great Truth, he examines it; as The Great Determiner, he holds it fast."¹

¹The spelling of proper names is quite a problem. At present it is best to follow each author.

The Three Religions of China, by Rev. W. E. Soothill, Professor of Chinese, Oxford. ¹Ibid. pp. 53, 54. ²p. 61.

"In the Golden Age of innocence the people were upright and correct, without knowing that to be so was righteousness; they loved one another, without knowing that to do so was benevolence; they were honest and leal-hearted, without knowing that it was loyalty; they fulfilled their engagements, without knowing that to do so was good faith."²

Laou-tsze must have been a beautiful character—simple, modest and gentle in his manner. He was neither self-centered nor aggressive, but generous and philanthropic, and, being of a very retiring nature, no one knows when or where he passed away. The writer of the article on him in the En. Br., says finally: "The 'Venerable Philosopher' himself would not have welcomed them (the modern heresies of 'wildest Polytheism') and he ought not to bear the obloquy of being the founder of [modern] Taoism."—En. Br. p. 194. This reference is to Taoism as at present taught.

In the study of these ancient religions, including Judæism, degeneration is the universal rule. And even Blessed Christianity is no exception to the downward trend; for in spite of the multitudinous and marvelous manifestations of the Divine Glory in the Resurrection, the Day of Pentecost and the triumphant Ascension—in spite of the numberless and glorious mysteries of redeeming Love revealed in both Judæism and Christianity, the Primitive Church was degraded by wicked priests who brought in abominable heresies and cursed humanity with the horrors of the Dark Ages. And to save the world the Lord had to raise up a host of great reformers like Luther and Melancthon, Knox and Wesley. Also narrow-minded and ignorant unbelief has done much to harm the Christian Church by introducing this degrading materialism. The learned Apostle Paul says: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—Ti. 4:1. That Chinaman was right who said: "There had been a gradual degeneration in the condition of its states."—En. Br. p. 194, Vol. 16.

7. ASOKA

This king of Magadha, in the third century B. C., became a zealous convert to Buddhism and has been called the "Buddhist Constantine, having organized Buddhism as the state religion." "The extent of Asoka's dominion included all India from the thirteenth degree of latitude up to the Himalayas, Nepal, Kashmir, the Swat Valley, Afghanistan, as far as the Hindu-Kush, Sind and Beluchistan. It was thus as large, or perhaps somewhat larger than British India before the conquest of Burma. He was undoubtedly the most powerful sovereign of his time and the most remarkable and imposing of the native rulers of India."¹

"In 244 B.C. he convened the third of the great Buddhist councils at Patna." He built *topes*, monuments, from the foot of the Hindu-Kush to the extremity of the peninsula. There exist, also, in different parts of India, edicts inscribed on rocks and pillars, inculcating the doctrines of Buddha. Asoka, who died 223 B.C., was certainly a great missionary preaching to the people. A remarkable spirit of charity and tolerance runs through these royal sermons. The king, beloved of the gods, "desires to see the ascetics of all creeds living in all places in friendly relations; for they all teach the essential rules of conduct . . . 'A man ought not to honor his own faith only; but he should never abuse the faith of others.'"²

"Asoka was a man of lofty moral character, but it cannot be doubted that during this period the popularization of Buddhism greatly changed it from the simplicity of Buddha, through the recognition of the superstitious beliefs and practices which were in vogue amongst the people. All sorts of pious rites, pilgrimages, offerings, mythological notions and speculations found an easy entrance, and belief in a succession of Buddhas before Sakyamuni added to the already sufficiently confusing number of objects of worship. 'Gau-

¹En. Br., Vol. II, p. 764.

²Chambers' Ency., p. 498.

tama had consciously and resolutely turned away from speculative thought, except such as was inseparably connected with the question of salvation; but in the intellectual atmosphere of India, vague phantasies unconsciously sprang up which developed into universal history in grand style. They played with measureless expanse of space and time; they created limitless worlds to each of which they assigned their tale of fictitious Buddhas. The historical Gautama, Suddhodana's son, is foreshadowed by them in the whole limitless past. This sort of idea was already prevalent in Asoka's day.'—p. 90, Soothill: *The Three Religions of China*.

Just as putrid Romanism has buried Primitive Christianity under a mass of wicked heresies, so the simple and beautiful life of Buddha has been completely misrepresented by numberless wild and insane imaginings full of irrational myths and cruel absurdities.

This famous Buddhist Emperor-Evangelist, Asoka, or Piyadassi, "ruled India from north to south around about 250 B.C. His edicts carved into rocks all over his great empire, show us the singular spectacle of a great ruler who used his great power to propagate his religion peacefully. His inscriptions upon pillars and rocks boast not of victory or heroic deed; they exhort his people to virtue, warn against sin, and plead for tolerance and love of humanity."—p. 19, *The Three Religions of China* by Soothill.

This mighty monarch marvelously published and preached Truth and Righteousness through his vast empire. He was, verily, one of the world's greatest evangelists, and no doubt everywhere the Saints of the Most High rejoiced with joy and singing; for when the righteous rule the people have peace and plenty under a benign government and the blessings of a bountiful Providence.

Asoka must be regarded:

As one of the most beautiful characters of Buddhism;
As one of the most beneficent monarchs of antiquity;
As one of the most illustrious missionaries of the Gentile Church.

8. MENCIOUS—372(?)—289 B.C.

Mencius is the Latinized form of Mang-tsze. For hundreds of years his official title has been, "The philosopher Mang, sage of the second degree." Before he was three years old his father died. A celebrated Chinese wrote a biography of his mother just before the beginning of our Christian era, "and for two thousand years she has been the model mother of China."¹ Concerning his mother there are five anecdotes which are well worth repeating:

"It is related that after the death of her husband she resided for a short time near a butcher's shop, but, fearing that the frequent sight of scenes of blood might harden and deprave the heart of her son, she removed to another abode.

"This happened to be near a cemetery, and young Mencius amused himself with acting the various scenes which he witnessed at the tombs. 'This,' said his mother to herself, 'is no place for my son.'"

"She again changed her dwelling, and took a house in the marketplace. But here he soon began to play the part of a salesman, vaunting his wares and chaffering with customers. The watchful and anxious mother was not yet satisfied.

"At last she found a house close by a school. Her son's attention was attracted by the various studies and exercises which he saw pursued in the school, and a desire for learning was awakened in his mind. Soon after, she sent him to the school; and he is said to have distinguished himself by the quickness of his intellect, and subsequently by his earnest application to study."

¹En. Br.—Mencius, p. 112.

There is another story which shows the mother's conscientious watchfulness in reference to his moral education. "Seeing a butcher killing pigs, he asked her what that was done for. She replied rather thoughtlessly (as it appears), 'It is to furnish you with food.' Her conscience at once reproved her for saying what was not strictly true, and, anxious not to set him an example of untruthfulness, she went and bought some pork in order to make good her word."

Here is another proof of her thoughtfulness in training her child. "One day when he returned home from school, she looked up from the web which she happened to be weaving, and asked him how he was getting on. He answered carelessly, that he was doing well enough, whereupon she took a knife and cut through her web. Alarmed, he inquired what she meant. She then showed him that she had only done what he was doing; she had lost her labor and thrown away the time she had spent in weaving the web, he also was throwing away his precious time through neglect of his studies."¹ His mother was one of the greatest women of the world and has influenced for good countless millions.

Mencius "ranks next to Confucius, as a great teacher," and "did not flourish until nearly a century and a half after that sage's death." He did not pretend to have any new doctrines. He believed that the teachings of his great predecessor were "all-sufficient for the political regeneration of the empire, and the establishment of society upon a firm basis" of morality and righteousness.

Like Confucius he was of the modern province of Shantung, was of a good family and lost his father when quite young. He was sturdy in bodily frame, vigorous in mind, profound in political sagacity and utterly fearless in denouncing the errors of his countrymen. He had been brought up among the disciples of Confucius, in whose province he was born, B.C. 372. He presented himself at

¹Lippincott's Pro. Biographical Dictionary—Mencius, p. 1702.

the courts of kings and princes and there boldly denounced vice and misrule. Indeed, he "employed every weapon of persuasion in trying to combat heresy and oppression."—p. 97, James Legge.

"The descendants of Mencius, like those of Confucius, constitute at the present day a class of what may be called hereditary nobles—the only hereditary nobility in China."

Mencius believed in the natural goodness of human nature, and "that all men may, if they will, become like in character to some of the early sages and kings, who were preeminent for their virtue." This is one of his great sayings:

"The great or superior man is he who does not lose his child heart."

Mencius was truly democratic in his politics, and taught that "among the various elements in a state 'the people are the most important element, and the sovereign the least important.'" He believed in dethroning and even executing rulers that endangered the public good.

Concerning himself Mencius "believed that he was appointed by Heaven to uphold or restore the doctrines of the ancient sages, such as Tao, Shun, and Confucius."

The following are a few of his most characteristic sayings:

"I love life; I also love righteousness. If I cannot keep both, I will let life go, and choose righteousness."

"There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consideration, and fidelity, with unwearied joy in these virtues—these constitute the nobility of Heaven."¹

"Benevolence subdues its opposite just as water subdues fire."

"There is no greater delight than to be conscious of sincerity on self-examination."

This ancient Gentile Saint was quite unlike our modern double-minded preachers who try to lower the beautiful and elevating teachings of our Blessed Lord to the low level of

¹Ibid. p. 1703.

pleasure-loving, selfish-souled worldlings. For instance, "Kung-Sun-Chow said to Mencius that his principles were admirable, but they were too difficult and lofty for ordinary minds, and asked him why he did not adapt his teaching to the capacity of the learners. He replied, 'A great artificer does not, for the sake of a stupid workman, alter or do away with the marking line.' "

Today the great demand of the Christian Church is for an able, heroic ministry, inspired by divine love, that preaches not only the infinite love of our Heavenly Father, but also warns sinners of the absolute justice of the Judge Supreme. It may also be added that there is a misleading cry for leaders when the Church is overtaxed with expensive and dominating leaderships. What the Church really needs is a host of *devoted followers of the lowly Nazarene*. It is very easy to over-officer an army with generals and a Church with officials, for office-seekers generally *abound—abound in super-abundance*.

This great-souled Mencius, who was one of the Lord's Gentile saints, manifested true magnanimity of spirit in his generous admiration for Confucius, who was his most illustrious predecessor. There was no sordid selfishness in the great heart of this noble-minded ruler of the Flowery Kingdom. *From time immemorial great men have flourished in Asia.*

Unfortunately, the Occident has been somewhat oblivious of the facts that, in the vicinity of the cradle of our race, there have flourished highly civilized nations of antiquity that have produced illustrious kings and statesmen, truth-loving moralists and reformers, divinely-inspired preachers and prophets of God—men of vast learning and fine culture—men of profound sympathy with a lost world—spiritually-minded sages that looked for a Light that would enlighten the Gentiles.

It is a notable fact and deserves special mention, that from her earliest records China appears as a civilized nation, and

her present condition is the result of long ages of deterioration. Even Mencius, in speaking of ancient China, says: "The world had fallen into decay, and right principles had disappeared. Perverse discourses and oppressive deeds were waxen rife. Ministers murdered their rulers and sons their fathers. Confucius was frightened by what he saw—and he undertook the work of reformation."¹

"Mencius held with Confucius—and it was a doctrine which had descended to them both from the remotest antiquity—that royal government is an institution of God. An ancient sovereign had said that Heaven, having produced the people, appointed for them rulers, and appointed for them who should be assisting to God." "There was another old saying which delighted Mencius—'Heaven sees as the people see; Heaven hears as the people hear.' He taught accordingly that, while government is from God, the governors are from the people—*vox populi vox Dei*."²

These statements do not harmonize with the unscientific assertions of our modern materialists who vainly imagine that if one goes back into antiquity, he will find that the inhabitants of the earth were only savages and animals. But in Chinese history as well as in Hindu history, the further back you go, the higher the civilization becomes. The only explanation is this: Noah, that ancient "preacher of righteousness," brought out of the ark a highly developed language, a divine code of ethics, a theistic civilization, and a revealed knowledge of the true God; but moral and mental degeneration produced dark Africa, idolatrous Asia and blood-shedding Europe.

Now, the only adequate account of the origin of these high civilizations of ancient India and China, is found in Noah, the second great father of the human race. Through his sons, Shem, Ham and Japheth, who were contemporaneous with Abraham and Melchisedec, no doubt the true religion was communicated to Jew and Gentile, and as Abra-

¹En. Br., Vol. 6, p. 908. ²En. Br., Vo. 18, p. 114.

ham was the Father of the faithful to the Jews and his other posterity, so Melchisedec was the Father of the faithful to the Gentile millions. Moreover, both of these great patriarchs must have been inspired to give divine truth to the world.

Mencius further says: "Though a man may be wicked, yet, if he adjust his thoughts, fast and bathe, he may sacrifice to God." But he surely overestimated fallen humanity when he said: "Benevolence is the distinguishing characteristic of man."—*Ibid.* p. 115a.

Mencius lamented his evil times: "The royal ordinances were violated; the multitudes were oppressed; the supplies of food and drink flowed away like water."

"No claim then of a 'divine right' should be allowed to a sovereign if he were not exercising a rule for the good of the people." According to Mencius a good government "must be animated by a spirit of benevolence, and ever pursue a policy of righteousness." "No one was fit to occupy the throne who could be happy while any of the people were miserable, who delighted in war, who could indulge in palaces and parks which the poor did not in a measure share with him."—See *En. Br.* on Mencius.

A contemporary of Mencius, Mo Ti, taught that the source of evils was "the want of mutual love." "He taught, therefore, that men should love others as themselves."—*En. Br.*, Vol. 18, p. 113. Among these ancients, there were many noble souls divinely enlightened who were lovers of mankind.

FINALLY

LOST CIVILIZATIONS¹

Some may imagine that notwithstanding the Confusion of Tongues and the Dispersion, the ancient educated and civilized peoples must have retained their fine languages, cul-

¹There is quite a number of dead languages and lost languages.

ture and Sacred Writings. But remember that in 722 B.C. the Assyrians took Samaria and put an end to the Kingdom of Israel—the Kingdom of the Ten Tribes. Recently, a good deal of attention has been given to these Lost Tribes. It may well be asked: Where are they? Well, many were taken down to Assyria and placed among various tribes or nations. But where are they? What has become of their Hebrew Language? their Holy Scriptures? their Ceremonial Law and the civilization of Judaism? Have even the Ten Commandments been discovered among any of the dependencies of the old Assyrian Empire? In like manner those peoples that left the Cradle of the Race, lost their languages, their Sacred Books, their fine literature, and naturally degenerated to heathenism, or idolatry, or paganism. Sad! Sad! Fact—The natural trend of our fallen humanity is ever *downward*—inevitably degeneration.

MATERIALISM

The last half-century has been darkened by the gloomy and senseless hypothesis of Materialism, which is nothing but Satan's explanation of the Cosmos. One of the most outstanding proofs of the very serious injury done to the human mind by the Fall of our First Parents, is this insane rage for Evolution.

There are four great realms for thought: the material, the mental, the moral, and the spiritual. Now, the Evolution of man from the lower animals is a prominent dogma of materialism, and some *famous* scientists have traversed the earth and fathomed the seas in search of proofs for their loathsome contention. It is a pitiable spectacle to see some venerable professor roaming the earth to find some rotten bone or tooth of some savage man or beast, that may have died a few centuries ago. At length their foolish search is rewarded—a rotten bone is found! was it a tooth? The savants in solemn conclave announce—man has been on

this globe for thousands upon thousands of years. The Bible chronology is utterly ignored; but, *too bad* the rotten tooth or bone was hardly strong enough to bear the strain of evolution.

Remember that these scientists are confined to the realm of matter. It is quite possible that some of them have never troubled themselves about Logic, or Ethics, or Metaphysics, or Philosophy, or Theology. These are the subjects that lead true seekers of Truth up into the supernal realms of thought where dwells the Holy Trinity enthroned in Supreme Majesty governing with absolute power and righteousness, with love and mercy which "endureth forever"—governing the countless myriads of shining suns and planets and the countless myriads of angels and human beings.

Some of these Materialists, educated only in their own sufficiently ample domain, have unwisely dogmatized in the higher realms of thought, while not possessing either the mental aptitudes or the acquirements for so stupendous an undertaking. Moreover, there is an unrighteous attempt to turn Psychology into Physiology, hoping in this way to ignore the real mentality of the human mind.

Why? Oh why! are some human beings so anxious to get for themselves a loathsome, promiscuously generated ancestry. Ought we not to be unspeakably happy to know that the Heavenly Father created us in His own "image" and "likeness"? The wonderful story of our Creation and the blessed story of the Nativity are the two most glorious stories of *the literature of all the ages*.

But while some would degrade us to an animal origin, on the other hand, there have been insane extremists such as the popes of Rome and some ancient philosophers and some Roman emperors who have wickedly and blasphemously claimed deification for themselves.

We are neither animals nor gods; but we are intelligent

human beings, created in the "image" and "likeness" of God. We illustrate:

*"The Golden Mean."
The First Chapter of the Bible
Gives Our
Divine and Glorious Ancestry.*

The medical profession is not alone in being tormented and humiliated by quacks. Law and Politics, Science and Philosophy, Religion in general and our Holy Christianity in particular, have all been shamefully imposed upon by the *ubiquitous quack*. But it must be granted that recently, both in America and Europe, the quack scientist has occupied the center of the stage. Every little while some great discovery is announced—and that is the end of it. Yes, perpetual motion has often been discovered. Just now another enterprising genius announces that he is about to give life to dead matter.

Also, that miserable John Stuart Mill foolishly intimated that sometime, somewhere, two and two might make five.

Now, has anyone vainly imagined that if you go directly west, in a straight line, you will come round to your starting place at last? But Geometry, which is not inductive, but is exact, deductive, mathematical reasoning—and it absolutely demonstrates that a straight line never becomes a circle.

But happily to destroy these senseless inanities, archaeology and ancient history are coming to our relief, especially concerning evolution, and proving that, in the periods when these much mistaken scientists imagined animals were spontaneously transforming themselves into humans, at that very time the world was enjoying a Golden Age of most wonderful mental, moral and spiritual activity, when music, poetry, religion and high moral and social types of civilization were enjoyed by millions, in India, who worshipped the true and living God.

How true the words of the old Hebrew prophets are!—Hosea 4:6: “My people are destroyed for lack of knowledge: because thou has rejected knowledge, I will also reject thee.” Isaiah 33:6: “And wisdom and knowledge shall be the stability of thy times, and strength of salvation.”

The lamentable ignorance of these modern Materialists is truly monumental. According to our Holy Scriptures, they have eyes that do not see, ears that are “dull of hearing,” and minds that do not understand. The Blessed Lord was right: “Ye must be born again,” mentally as well as emotionally and volitionally.

Finally, and let it be said once and for all: Universal History unanswerably proves, not the insane Evolution Theory, but the Degeneration Theory. For by the sad Fall of our First Parents, man became mentally, morally and spiritually a depraved being in senseless and mad rebellion against his Loving Heavenly Father. Therefore, apart from divine spiritual influences, Degeneration is the unvarying trend of our fallen humanity.

The Old Prophet Isaiah is Absolutely Right:

“The whole head is sick, and the whole heart faint.
From the sole of the foot even unto the head
There is no soundness in it;
But wounds and bruises and putrifying sores:
They have not been closed, neither bound up,
Neither mollified with ointment.”

—Isaiah 1:5:6.

The Apostle Paul is Absolutely Right:

“Because the carnal mind is enmity against God;
For it is not subject to the Law of God, neither indeed can be.

So then they that are in the flesh cannot
please God:

But ye are not in the flesh, but in the Spirit

If so be that the Spirit of God dwell in you.

Now if any man have not the Spirit of Christ,

He is none of His.”

—Rom. 8:7-9.

But the world is getting better, and may the Good Lord speedily deliver Christendom from this intellectual, moral, and spiritual blight, which is propagated by certain critics, agnostics, infidels and atheists.

*Eternal Unity
of
Persons Three:
Oh
Glorious Trinity!
We
Worship Thee.*

Let all give thanks to the Good Lord for our creation in his "image" and "likeness," for our Redemption in the atoning Blood of the Blessed Saviour Jesus Christ, for our conviction for sin and Regeneration, for our enlightenment by the Holy Spirit and by the Holy Scriptures and for our preservation by his good Providence in giving us food and raiment, shelter and health and happiness.

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles."

—Ps. 103:2-5.

Let all adore our Heavenly Father, because about 6,000 years ago the earth entered upon its present career which was happily inaugurated by a millennium of peace and plenty under our First Parents, Adam and Eve.

Then after the Deluge and the Confusion of Tongues, the world had its second Golden Age, during the early part

of which Noah and his sons taught the people truth and righteousness, established an altar ritual and no doubt predicted the Coming of the Messiah. It may be that during the latter part of this period that great Gentile prophet Zoroaster, who was one of the Church's most wonderful Evangelists, blessed the world with his apostolic ministry.

And now, as it is hoped, we are about to enter the seventh, the Sabbath thousand-year period of human history, we may expect that in God's good time the third millennium, when "Holiness unto the Lord," the God-given motto for his Church Universal, will dominate all human affairs in both Church and State.

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen."—1 Tim. 1:17.

We must admire the superior ability of these Antediluvians. In their long centuries of quiet and study, their mental achievements were on a vast scale. Then their moral purity and their spiritual lives were the joy of earth and to the glory of God. And we know that the Postdiluvial literature was also most excellent and most abundant. Notwithstanding the burning of numberless and extensive libraries, especially by Alexander the Great, She Hwang-te, and others, immense stores of ancient learning constantly are being brought to light—literature untainted by impurity and unpoisoned by Agnosticism. Our shameful movies and theaters, shows and novels are our disgrace, and, unrestrained, will be our undoing in a loathsome degeneration.

The faithful and fearless ministry of St. Paul at Ephesus brought about a great reform. They that "used curious arts brought their books and burned them."—Acts 19:19. The Papacy has done a big job in burning Bibles and Christians, and now the Christian Church should enter upon a Crusade against all sin-saturated literature—all literature both morally and mentally unfit for general circulation. The in-

sane ravings of materialism and atheism with the Ephesian books on "curious arts," should be consigned to the flames.

But thanks be to kind Heaven, we have the "lively Oracles" of God. Though through Adam and Enoch, Noah and Zoroaster, doubtless wonderful revelations were made during ancient times; yet, not only by Alexander the Great, but also by She Hwang-te, an emperor who seems to have had a mania for the destruction of books—numberless libraries perished in the flames—and among them no doubt Holy Scriptures, Divine Revelations and many Sacred Documents in this manner were lost to the ancient Gentile Church and to the Christian World.

But the Jew, to his credit be it said, held fast to the Law, the Sacred *Torah*, and took it with him wherever he went, and in the first chapters of Genesis is given the most valuable and reliable piece of history in the possession of the human race, and in the Ten Commandments, the God-given moral law for all ages and nations.

But the fullest unfoldings of the Divine Will and the Supreme Revelation of Deity to humanity are found in the New Testament of this Christian Era. As in the opening chapters of the Old Testament we have the inspired account of the origin of all things, so in the New Testament we have beautifully simple yet infinitely significant statements which are found in the first fourteen verses of the Gospel according to St. John, which contain the most valuable and most profound statements in the possession of mankind concerning our Blessed Lord and Saviour Jesus Christ, and which are as follows:

"1. In the beginning was the Word, and the Word was with God, and the Word was God.

"2. The same was in the beginning with God.

"3. All things were made by Him; and without Him was not anything made that was made.

"4. In Him was life; and the life was the light of men.

"5. And the light shineth in the darkness; and the darkness comprehended it not.

"6. There was a man sent from God, whose name was John.

"7. The same came for a witness, to bear witness of the Light, that all men through Him might believe.

"8. He was not that Light, but was sent to bear witness of that Light.

"9. That was the true Light, which lighteth every man that cometh into the world.

"10. He was in the world, and the world was made by Him, and the world knew Him not.

"11. He came unto his own, and his own received Him not.

"12. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name.

"13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

"14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."—Jno 1:1-14.

"Now
The God of Peace
That Brought from the Dead
Our Lord Jesus
That Great Shepherd of the Sheep,
Through the Blood of the everlasting Covenant,
Make you perfect in every good work to do His Will,
Working in you that which is well pleasing in His Sight,
Through Jesus Christ;
To Whom be Glory forever and ever. Amen."

The Blessed Lord and Saviour
is the
ONLY REMEDY
for
The Woes of a Weary, Wicked World.

Finis

